

# SPIRIT OF MISSIONS.

---

## DOMESTIC DEPARTMENT.

---

NOVEMBER, 1875.

---

### BISHOP CLARKSON'S REPORT.

ON account of the increased number of Missionary Bishops who have Reports to make, and in accordance with the intimation of the Board, we must comprise what we have to say in a small space.

The work of the Church in Nebraska and in Dakota has been greatly impeded in the last year by the impoverished condition of the people, growing out of the terrible devastation of the locusts in the summer and fall of 1874. We have only been able to build two churches, and it has taxed all our efforts to raise means for the support of the Missionaries in those portions of the Jurisdictions visited by the plague. Except for the generous and timely aid that came to us in the hour of our need from several churches and Clergy in the East, nearly all of our Missionaries would have been compelled to abandon the field, or to endure actual want. The danger is not, by any means, yet over, but we devoutly hope that the worst has been passed. To-day not more than two parishes or Missionary Stations in all my Jurisdiction can give, or do give, as much for the support of the Clergy as they gave two years ago. Some can only give half as much, some less than that proportion, and some can give nothing for the year to come.

When this state of things was manifest, I concluded immediately to stop all effort at church building, and bend all our exertions towards raising means for sustaining the Clergy in the various fields. This was plainly the paramount duty, and this we have thus far been enabled to do, so that we can report the number of our Missionaries as undiminished.

Many people have left the country, and others are coming in to take their places. The Confirmations have been nearly as large as in previous years, and the number of communicants not far from what it was one year ago—in round numbers, above one thousand in Nebraska and two hundred in Dakota. In Nebraska we have twenty-five Clergy, and in Dakota six, the same as reported a year ago. If we maintain our ground, it is all that we can hope to do until the effects of our misfortune have passed away.

Our Diocesan schools have of course shared in the general depression growing out of the financial embarrassments of the people, but they are

in good working order still, and not hampered by any oppressive debt. We are conducting them as carefully and as economically as possible, and we have good hope that they will successfully weather the storm. The number of scholars, though somewhat diminished in each, is still sufficient, we trust, for current expenses. We have in both schools faithful and efficient teachers who are willing to work for meagre compensation until better times bring better revenues. We are educating now in these schools one hundred and twenty-five children, and supporting ten instructors on an income much less than that of many single churches in New York, Philadelphia or Chicago, and doing it well and thoroughly and comfortably—and that without a *dollar* of aid outside of the patronage of the schools, and, better than all, without running into debt.

We should be greatly helped if we could have a few scholarships of *two hundred dollars* annually, for the educating in these schools of the sons and daughters of our Missionaries. That sum would pay the cost of their living, and it would enable us to secure and to keep in Nebraska and Dakota a superior body of Missionaries, attracted there by the prospect of having their children well educated and trained in Church schools. Heretofore, we have had a little help in that way, and we need it now more than ever.

Many Clergy are the better content to accept smaller incomes and do hard work, if thereby they can be providing for the proper education of their sons and daughters.

In Dakota we have lost by death a valuable Missionary, the Rev. Mr. Dudley, who officiated at Fargo, Bismarck and other places along the line of the Northern Pacific Railroad.

His place has been well supplied by the Rev. Mr. Wainwright, who resides at Fargo, and is now earnestly occupied in finishing and paying for the little church in that town.

The Rev. Dr. Hoyt, so long the faithful Rector of Christ Church, Yankton, has, at my suggestion, resigned that parish in order to devote himself to an extensive itinerant Missionary work throughout Southern Dakota. All who know him, know that he is eminently fitted for such duty; and the demand for our Services was so great in many little towns springing up there, that we could not meet it, except by such a sacrifice on his part, which he willingly made for the sake of the Church he loves so dearly. It may be a matter of interest for the Board to know that his appointments for this month (October) alone involve a travel of over six hundred miles in his wagon, and thirty Services in as many points. I have taken upon myself, through the ever welcome "specials" of our friends, almost the whole of his support.

This leaves vacant Christ Church, Yankton, a most important point.

In June last, I admitted to the Diaconate, Mr. John Morris, a gentleman over fifty years of age, who had been doing the duty of a lay-reader



with much acceptance and success. He has succeeded the Rev. W. H. H. Ross to the stations in the James River Valley, Mr. R. having removed to the Diocese of Wisconsin.

The Rev. Mr. Magoffin has the charge of Dakota Hall, with Missionary Services at Bonhomme, Springfield and Scotland.

With a new Rector at Yankton, and an additional Missionary for Elk Point and Vermillion, Dakota will be reasonably well supplied.

The Board ought to grant us a larger allowance for Dakota. It is not possible in the present condition of things to do justice to the Territory with the means at our disposal. I hope they may find it in their hearts and in their treasury to do so.

There are four places in the Territory of Dakota, in each of which, with outside aid of *two hundred and fifty dollars*, we could erect a small church. They are places where there are no other church buildings, and where nearly the entire population would join with us in the erecting of our church, and in the use of it after it was built. Surely these are opportunities that we should not turn away from.

The account that we have to give of the work of the Church in these new lands is very much the same from year to year. There is but little of the romance about it, that is connected with Missionary work among the Indians, or among the Mormons. Yet we cannot but feel that there is quite as much reality in it, and quite as much call for the help of our Eastern brethren.

We are very grateful for the sympathy and the aid that we have received from many portions of the Church. We could do nothing, honestly speaking, without that sympathy and aid. Where there are so many cries for help, and so many applications from every quarter of the Missionary field for assistance, it becomes us to be modest and not pressing or pertinacious in our demands. But we feel sure that the Church will not allow us to be altogether forgotten or neglected on that account. We ought to have *four thousand dollars* a year for Nebraska, for church building and for Missionary aid, and *two thousand dollars* for Dakota—beyond what the Board allows us—and this can only come through special gifts. With this meagre sum we should try to be content. Last year we had not so much. I think it will be found that hardly another of our Missionary Jurisdictions has had so little, whilst some of them have had three or four times the amount. But there is enough for all, and a necessity even in those that are the best sustained for more than they receive.

To the Domestic Committee, and its agents and officers, for their promptness and consideration and unwearying kindness, and to all the Clergy and parishes who have helped us in our work, we once more tender our most cordial thanks.

ROBERT H. CLARKSON,  
*Missionary Bishop of Nebraska and Dakota.*

## BISHOP TUTTLE'S REPORT.

*To the Board of Missions of the Protestant Episcopal Church in the United States of America.*

DEAR BRETHREN : This is my Ninth Annual Report from this Missionary District, and is for the year ending September 1, 1875.

## MONTANA.

I write from Montana, and while in the midst of my Visitation of this Territory. It is dull business-wise, as is the whole field, but I see no reason to alter text or tone of my previous predictions, viz., that, in time, and in no very long time either, it is to be a prosperous and populous country. If I am in error in the forecast, the blame will find me out, and fall heavily. But no other course is open to my sense of duty than to take the responsibility of judging, and to act promptly upon the judgment.

Therefore, in place of the one Missionary reported last year, I am stationing four here this year. I have not the means to meet the obligations I am assuming. The Domestic Committee were not able last year to increase, as I need, but rather were compelled to diminish, to my perplexity, the appropriation to this District. As a business man, I am distressed at these obligations, but as a Bishop, I would be more distressed if neglecting to seize the opportunities now presented. I have given the whole matter anxious thought. Shall I incur obligations, not having means to meet them? or shall I hold back my hand from work pressing itself upon me, and almost asking to be taken up? I have made my decision. It costs to make it. Few know how much who do not know of the money-getting and money-disbursing side of the life of a Missionary Bishop. I decide to take up the work presented. I cannot do otherwise. May the Lord mercifully pardon me if I am wrong, and keep harm and hurt from others. May He as mercifully help if I am right, and keep discouragement away from me.

In Virginia City the Rev. E. G. Prout continues. I could tell of loyal devotion and uncomplaining self-denial on his part, that would go to prove that Clergymen do not mean to guide their plans or fix their aims by a standard of dollars and cents. He has bound my heart to him. He wins my unqualified approval of the wisdom of his work. In Virginia City I confirmed ten this year.

The Rev. E. L. Toy has come to Helena. From among his people I write. He has been here since May, and I am comforted that this chief town, where I once myself lived, and over the pastorless condition of which I have long grieved, is at last occupied.

At Bozeman I am intending to place the Rev. T. E. Dickey, and at Deer Lodge, the Rev. M. N. Gilbert. And next year, if it be right, I want also to secure a man for Missoula.



In Montana thirty-four have been baptized and eleven confirmed. There are one hundred and sixteen communicants, seventeen Sunday-school teachers, and one hundred and forty-one scholars.

## IDAHO.

In Boise City the Rev. J. P. Lytton remained until May. Failing health then compelled him to resign. The vestry and myself are actively engaged in efforts to secure a successor. Idaho and its Bishop owe lasting gratitude for Mr. Lytton's earnestness and faithfulness while he was with us.

St. Michael's School is also without a principal, and this want we are taking measures to fill. It is a grief that both Rector of the parish and teacher of the school were compelled to give up at nearly the same time. The former principal, Mr. P. D. Rothwell, was most faithful in his four years' service, and the pupils of the school have been and are the great and growing strength of the parish. I am sorry to add that for reasons, mainly of ill health, Mr. Rothwell feels compelled to withdraw his name from my list of Postulants.

The Rev. T. E. Dickey has been for eleven months at Silver City. The people took upon themselves his entire support. But Silver City, a mining town, has all the changing uncertainties besetting such. Stagnancy coming on, the people told me they could not pay the whole salary next year. I concluded if I must furnish means to help, I would rather place Mr. Dickey in a town of an agricultural country promising permanence than to keep him in a mining camp.

Therefore he is to come to Bozeman, Montana. But his work at Silver will by no means have been labor lost.

Bishop Morris has again kindly visited Northern Idaho for me, and I beg to return to him and to the Rev. Mr. Wells, of Walla Walla, my grateful acknowledgments.

In Idaho thirty-six have been baptized and five confirmed. There are ninety-one communicants, thirteen Sunday-school teachers, and one hundred and forty scholars.

## UTAH.

The complexion of matters here, generally, is not much changed. In numbers the Mormons are increasing, and they are growing better off in their material resources. But their religious earnestness daily deteriorates, and their unity is in process of disintegration.

The "Gentile" population has not increased in Utah within the last two years. Mining industries have been too prostrate.

Meanwhile, whatever these and such like changes, I alter not from the view that we were sent by the Church to this strange Territory, to plant and foster and bring to the bud and flower and fruit a better order of things.

All husbandmen in fields natural or spiritual, know that this must take time. I do not think it is expected—I hope it is not to that degree as to sow seeds of disappointed expectations—that our work can tell its full good without the lapse of time, and of much time. I beg the Board simply to note that in daily parish schools we have six hundred pupils—and two-thirds of these are Mormon born—and that, of our two hundred and forty-three communicants, more than half have been reclaimed from Mormonism.

Noting this, it will not be hard, perhaps, to agree with me in some assertions. We are working a lever. We have a fulcrum by our residence in Utah. Our power is small—three schools, a few teachers, and fewer Clergy—but it is at the *longer arm*. So the weight, though fearfully heavy, will be moved. Only it is at the *shorter arm*; and, by all the laws known to the human mind, the movement, so far as it is the effect of educational and Missionary influence as the power, must be slow.

I speak again, with thankful pride, of our St. Mark's Hospital. Five hundred patients have been cared for during the past year. All the help given from the outside has been *five hundred and ninety-eight dollars*. The expenses have been about *nine thousand five hundred dollars*. The remainder has been furnished at home. Does not that look as if we are honestly working up our home resources, and not, dear giving brethren of the East, calling upon you any further than for you lovingly to help those who are striving to help themselves?

The Rev. R. M. Kirby is the Head of the Hospital. A wiser and better man for the place I do not ask for. The weight financially rests on him. With admirable sagacity, and noble devotion, and splendid success, he carries it. The Rev. H. H. Prout is the excellent Chaplain and House Superintendent.

The Rev. G. D. B. Miller, once our Missionary at Boise City, Idaho, and late of Japan and China, has come to Salt Lake City, and taken charge of St. Mark's School.

The Rev. J. M. Turner, whose place Mr. Miller takes, has gone to Colorado. God's guidance and blessing go with him! Good and faithful and successful and unselfish was he in his two years' service in the School. It seems my blessed lot to have unselfish men by my side as fellow-workers. They do not know how, specially, this trait of theirs is a well-spring of refreshment to their Bishop.

In Ogden the Rev. J. L. Gillogly steadfastly continues. The family of the late Mrs. Catharine L. Livingstone, of New York City, have erected here to her memory, at a cost of near *ten thousand dollars*, the beautiful Church of the Good Shepherd, which was consecrated in February. How better can reverent affection for the beloved dead and active beneficence to living souls find and fix their combined embodiment and perpetuate their blessed influence?

The former teacher of the School of the Good Shepherd, Edgar H.



Tallman, died last summer, when just ready to take Deacon's Orders. In peaceful trust, and unmurmuring, though the harness of active duty was upon him, he went away. His widow, who herself had been one of our best Missionaries at Ogden for several years, has gone East. Mr. Chas. G. Davis, from Logan, takes the School.

At Logan, in all faithfulness, the Rev. W. H. Stoy remains. It has been and is almost as much Missionary ground as Japan. I mean that local help, to any great degree, cannot yet be reasonably expected. Not a dozen "Gentiles" live in the town. St. John's Mission, however, has eighteen communicants, all reclaimed from Mormonism, and the school, fifty scholars, or more, under daily instruction, and "St. John's House," several young men studying with Mr. Stoy Latin and Greek, and under direct religious training, and fitting, some of them, for entrance into Eastern theological seminaries. This work—great and good as I believe it—must be almost entirely sustained from the outside. Thank God! it has been sustained by Him and His. *Three hundred dollars* a year will support one of the young men; *forty dollars* a year will provide a scholarship in St. John's School. I bespeak, from new friends and old, generous support for Mr. Stoy and his Mission. Mr. B. F. Willcox, once of Ogden, is in charge of St. John's School, in place of Mr. Davis.

At the Chapel of the Good Samaritan, Corinne, we continue monthly Services, supplied from Salt Lake and Logan.

Large expenditures have been made and must be continued in Utah. To do the work well—I had almost said, to do it at all—it cannot be otherwise. I earnestly ask, therefore, the continuance from all over the land of the scholarships of *forty dollars* a year to our three Schools.

I have expended the sum of nearly *one thousand dollars* during the last year, for the support of candidates for the Ministry, at St. John's School, Logan, and St. Stephen's College and Trinity College and Seabury Divinity School, and this, besides the grants kindly made to my help by the excellent Society for the Increase of the Ministry. May I frankly ask, who is there whose duty more specially it is to decide, and who is better fitted to decide, where and when and to whom this class of Church expenditure should be made, than the Bishop?

Also, more than *five hundred dollars* have gone from me in paying travelling expenses of Clergymen and teachers. How can I get these fit and needed helpers from the East, unless I meet this cost of from *one hundred and twenty-five to three hundred and fifty dollars* for each one brought? Is it reasonable or right to expect them to pay it?

And my debt, mainly for St. Mark's School-house, is still *nine thousand five hundred dollars*. Last year it was *fourteen thousand dollars*. The interest bearing part of it is *six thousand dollars*.

Dear brethren, when you are assembled in October, I expect to be in the wilds of Western Montana.

I beg you, for myself and for all Missionary Bishops, as you would

not have us lose our courage, or quit our hold, or shrink back, or sink down with whelming work all around, to keep up all you have so gloriously done, and to stir up the people to do yet more and better to furnish us means, general and special, for our campaigns. We plan and start schools. We are agents to build churches. We are societies to send Missionaries. We are sustentation funds for seeing to their support. We are providers for theological education. We are writers to railroad and stage-coach officials, and payers of fares to them for Ministers and teachers. When tides of misfortune in Church work rise, and submergement threatens, we have to be the breakwaters. When pecuniary obligations have to be incurred, or progress must be stopped, or beginnings strangled, we must be the representatives to incur them.

Oh, brethren, because the work is the MASTER'S and yours, and we only the servants set to keep life and growth in it, I beg you generously to trust us as to what is needed for that life and growth. We in the field see and know what you cannot. Do not from your distant survey, impugn our wisdom without you have right good reason. And do not, as you would save our labors from settling into deathly weariness, allow yourselves and others to stop your constant, cheerful and cheering gifts to our schools, our churches to be built, our candidates, our Ministers to be transported and to be supported, and our debts to be paid.

In Utah one hundred and two have been baptized, and thirty-six confirmed. There are two hundred and forty-three communicants, twenty-six Sunday-school teachers, and four hundred and fifty scholars.

Women's Associations which have sent us clothing and supplies, especially for the Hospital and poor in Utah, and individuals who have furnished me Prayer Books, know from my letters how I thank them. And I hope that very much of kind help of just this sort will be continued.

The members of the Domestic Committee in the discharge of their duty do not need, but my grateful heart demands of me to tell, my warm thanks for their unvarying kindness and support.

---

## BISHOP WHITAKER'S REPORT.

*To the Board of Missions of the Protestant Episcopal Church.*

DEAR BRETHREN: Through the loving-kindness of our God I am enabled to report another year of moderate healthful growth of the work committed to my charge in this Missionary District.

Compared with preceding years, this year shows an increase in the number of Clergy and communicants, the number of Sunday-school scholars, the number of persons confirmed, the attendance upon the Services of the Church, and in almost every department of our work. One church has been built and consecrated, another is building, and the



money is subscribed for the erection of a third. Of Clergy we have gained three and lost one.

To my great regret the Rev. Henry L. Badger, who for nearly four years has been our faithful Minister at Pioche, was obliged, in June last, by the continued illness of his wife, to resign his charge, and remove to some place near the level of the sea. They were both beloved by the people of Pioche, and but for the necessity which compelled their removal, neither they nor the people would have willingly consented to any change. I spent two weeks in Pioche after they had gone, during which I officiated seven times in the church, and visited nearly every Protestant family in the place. I found convincing evidence that the good seed which had been sown, often, I doubt not, in tears, was, in many instances, springing up and bearing fruit to the joy of those who had received it, and I felt more than ever persuaded that no true work done for God or man is ever done in vain.

The Rev. R. H. Kline takes charge of the parish of Pioche, and begins his Ministry there to-day, with a good prospect of usefulness.

In April, the Rev. S. P. Kelly, who for more than two years had been Rector of St. James' Church, Eureka, having been elected State Superintendent of Public Instruction, resigned his charge, and removed to Carson City, the capital of the State. In consequence of this removal, I have asked and received from the Domestic Committee a change of his Missionary appointment from White Pine County to Genoa and parts adjacent. Although the duties of his new position, as an officer of the State, will occupy a large portion of his time, he will yet be able to do much Missionary work, not only in the immediate sphere of his appointment, but also throughout the State.

He is succeeded at Eureka by the Rev. C. H. Marshall, who took charge directly upon Mr. Kelly's leaving. The town of Eureka is in a prosperous condition, and the parish equally so. Mr. Marshall has had much to encourage him during the short time that he has been there.

The Rev. S. C. Blackiston came into this District the first of October last, and took charge of the parish at Austin. He has performed his duties faithfully and well, and to the entire satisfaction of his people.

The Rev. S. B. Moore continues at Belmont. This town has been greatly depressed in its business during the past year. It has lost fully one half of its population by removal. But by the indefatigable perseverance of Mr. Moore, a neat church has been erected and paid for. It is of wood and capable of seating about one hundred and thirty persons. The entire cost was *three thousand seven hundred and ninety dollars*, of which *two thousand seven hundred and fifty dollars* were given in Belmont. It was consecrated on the Third Sunday after Easter, at the time of my Visitation.

The Rev. William Lucas has been and is making great exertions to

build a church at Reno. The construction of the building was begun in June. It is now enclosed and painted, the windows are in and the floor laid. The progress of the work has been retarded by severe and continued illness in Mr. Lucas's family, which has drawn largely upon his time and strength.

The church is of wood, 32x70, with a square tower at the right front corner. When finished, it will be the prettiest church in Nevada, though by no means the most costly. The entire cost will be about *four thousand five hundred dollars*. The work, so far as done, is paid for, and there is no intention of going into debt for the balance. But there can be but little more money raised in Reno at present, and there is great need of the church for immediate use. I should be most grateful to any one who would send Mr. Lucas or me *five hundred dollars*—or any smaller sum—to be used in fitting the inside, so that the church can be used for Divine Service. Reno is certain to be a permanent and an important town. The occupancy of the church will secure a much larger attendance upon the Services, the present place of Service being remote from the centre of the town. There are few occasions where so much could be accomplished by the gift of *five hundred dollars* as in this instance, and I commend it earnestly to all to whom this Report may come.

The Rev. George B. Allen remains Rector of St. Peter's, Carson City. This parish is laboring under a debt, incurred in enlarging and improving the church. The cost of the improvements was about *twelve thousand dollars*, only one half of which has been paid. But for this debt the parish would be strong and vigorous. While I lament the existence of this obligation, I am glad to be able to state that it is the only one in this District.

The Rev. R. S. Eastman continues in the faithful discharge of his duties as Minister in charge of St. John's Church, Gold Hill, and assistant Minister of St. Paul's, Virginia City.

The Rev. W. R. Jenvey, assistant Minister of St. Paul's, Virginia City, has, during the year, whenever his services were not required in St. Paul's, held Services in Silver City, three miles from Virginia, and at Dayton, seven miles distant. In neither of these places is there a church of any kind. During the last two months Mr. Jenvey has made a thorough canvass of Silver City, in the hope of raising means for building a church. In this he has been very successful. He has secured pledges for *two thousand seven hundred and fifty dollars*, with which he can erect a building suited to the present wants of the place and congregation.

St. Paul's Church, Virginia City, has had another prosperous year. The balance of the cost of enlarging the church and purchasing a pipe organ has been paid, and the congregations have been larger than ever before. The Sunday-school of this church is of especial interest and



importance. It numbers now three hundred and fifty-nine scholars, and twenty-five teachers. The school-room is in the basement of the church, and is 80x22, well lighted, and the walls hung with pictures. One Sunday evening in each month there is a special Service for the Sunday-school. This Service differs from the other Sunday evening Services only in that the singing is by the children and the sermon is addressed especially to them. The attendance at these Services is generally larger than at other times.

St. Luke's Church, Hamilton, is still without a resident Minister. The population has so much diminished that it is not advisable to attempt to have one until some measure of the former prosperity of the town returns. The Sunday-school is kept up, and Services are held occasionally by the Clergymen at Eureka and Pioche and by me.

A very interesting work is now going on amongst the Chinese population of Virginia, Virginia City and Carson. Ah For, a Christian Chinaman, has built a little chapel in each place, in which he gathers his countrymen, and preaches to them on Sundays, and teaches them on the evenings of week-days. About one half of the cost of each chapel was contributed by the Chinamen living in each place. Towards the cost of the one in Virginia *one hundred and fifty dollars* have been given to me by friends at the East, and the balance has been given by friends of the undertaking in Carson and Virginia. The chapel at Virginia is under my charge, and a part of the expense of maintaining the Services has been assumed by the Sunday-school of St. Paul's Church. I should be very glad to be supplied with the means for supporting Ah For entirely, so that his whole work could be under my direction. To do this would require, in addition to what will be given by St. Paul's S. S., from *four hundred to five hundred dollars* a year, and this would secure the regular instruction of several hundred Chinamen and boys in the fundamental principles of our religion. They are willing to be taught, and there is always a fair attendance at the Services. They have entire confidence in Ah For, and he has more influence over them than I should have, even if I could speak their language.

With the assistance of Rev. Mr. Jenvey, he has translated the Order for Evening Prayer into Chinese, and uses it every Sunday evening at his Service. He is familiar with the Bible, and apt in illustrating from it. I have the fullest confidence in his Christian character and capacity to teach. It would be a real Missionary work to provide the means for his support.

In my Reports for 1873 and '74, I spoke of the need of a Church school for the education of girls, and my desire to establish such a school as soon as possible. The need is constantly increasing. I feel each year more and more that it would be a most valuable aid in our Church work, and productive of the richest benefits to our people. For

more than a year after my first appeal was made I received for this object only about *three hundred dollars*. I was grateful for this. It showed that there were some whose sympathies reached across the Continent, and who were willing to stretch out their hands to help us. And since my last Report was made, I have been greatly cheered and encouraged. A lady in New York, whose continual benefactions are a blessing to the whole Church, has promised to give me *ten thousand dollars* for the school, upon the condition that I will raise *ten thousand* more. I have already secured *two thousand*. I am confident that *five thousand* more will be given in Nevada, and I appeal to the friends of Christian education everywhere to send me the *three thousand* required to make up the sum we need.

It will cost *twenty thousand dollars* to erect and furnish a suitable building, and start the school upon such a basis as will command the confidence and secure the patronage which it must have to insure its success. In no part of the country is such a school needed more than here. There is no school of this character in the State. Its establishment will place the opportunity of a Christian education within the reach of many who would otherwise grow up in ignorance; for I expect that the patronage of the school will come largely from sparsely settled, agricultural valleys and little mining camps, in which few facilities for gaining an education can be enjoyed, and in which religious instruction is seldom given.

The time for founding such a school in Nevada has come. Every consideration demands its speedy establishment. I bespeak for it, dear Brethren, your earnest commendation and generous assistance.

O. W. WHITAKER,

*Missionary Bishop of Nevada.*

VIRGINIA CITY, NEVADA, *Sept. 1, 1875.*

## "PRINCIPLES AND POLICY" REVIEWED.

REV. AND DEAR SIR: In the August number of THE SPIRIT OF MISSIONS is an exceedingly thoughtful article under the head of PRINCIPLES AND POLICY, touching a subject which should command the attention of the whole Church. In it the writer has touched one of the weak points of our whole working system, and indicated the chief difficulty in our organization, especially for promoting work.

The writer hereof has long been convinced that our parish system, as at present existing, is an anomaly, an unchurchly thing, historically not existing for the first thousand years or so of Christianity, which has been chiefly a growth produced from the unnatural union of Church and State in our Mother land. We have simply inherited it, with all its evils and few of the benefits which may there attach to it. All that your



correspondent says in regard to it is true, and he has not told half the evils of which it is the prolific source.

It is gratifying to note that many of our thinking men are seeing this, and that in some, at least, of our Missionary Jurisdictions the parish idea is discouraged; and where this is done, and the work begun properly, the best results are not only promised, but, in some places, already attained.

It must ever be borne in mind, too, that the great original command was, GO. "As My FATHER hath sent Me, even so SEND I you." The parish system, with its "calling" vestries, reverses all this, robs CHRIST and His Apostolic Ministry of their power, and says to the Clergy, "COME—for so many dollars a year!" thus virtually robbing them of their Mission, and making them hirelings at will.

With one position of your correspondent, however, I am disposed to make issue. He would seem to place a Missionary Bishop on a different plane from a regular Diocesan, and to make him the creature of his work and, in many respects, subordinate to the general Missionary Committee of the Church. The mistake arises from the too common notion of a "National Church," as paramount in authority to the Dioceses. This, too, is a Church and State notion, which we have inherited from England, and that without any cause; for, formally, we deny connection between the two. The CHURCH UNIVERSAL knows nothing of any such thing—in fact, the notion of a "National Church" and the "parish" are natural correlatives, the one the counterpart of the other. The Diocese, whether fully organized or inchoate, that is, Missionary, is the true Church unit; and what we call the GENERAL CHURCH is but a confederation of all such into a *Province*, and Missionary Bishops are in no way inferior to others, and under no control of Committees, Missionary or otherwise.

The object of the Board of Missions, as I understand it, is to raise and disburse funds in aid of those who are "SENT," and only this; the function of "sending" pertains in no way to *them*, and cannot be delegated to them; and hence, the practice which has obtained in past times, and which at present exists in a modified form, of the general Board appointing Missionaries in this and that place, in any Missionary or Diocesan Jurisdiction, is a vicious one. Formerly this was done, I think, without even consulting the Bishops supposed to be in charge, but now the appointments are generally made upon their nomination—still the principle is a bad one.

The true way, it seems to me, would be for the general Board to estimate its resources, and allot to each Bishop in our *Province* (not National Church) asking help, whether Diocesan or Missionary, such sum as the needs of his field may warrant, and let him dispose of it as seems to him best. He is and must be the best judge of his field. It has, in times past, been a source of complaint, and a reasonable one, that

Missionary stipends for the whole country have individually been fixed in New York City, and by men, who, having the best of intentions, yet knew, and could know, but little of the wants and needs of those they were endeavoring to aid. The principle, too, was wrong, creating thus an *imperium in imperio*, or building on another's foundation.

This view may seem to some to be a lowering one of the functions of the Board, but I beg for thoughtful consideration of it. No plan of work is or can be successful, in the long run, which proceeds upon wrong and unchurchly principles.

I beg to hope that the discussion of this matter may be continued, only we must keep in view the great landmarks which have been fixed for us in all time, and from some of which we have evidently strayed away.

D. D. CHAPIN.

CONTRA, COSTA CO., CAL.

---

You invite expression of views on the principles and policy of Missionary work, as set forth by Mr. Forrester.

I quite agree with him on the injudiciousness of organizing parishes in feeble Mission stations.

But I think he is mistaken when he imagines that if all the contributions from the Mission stations were sent to the general Board, and the Missionaries were paid directly by the Board, there would be no diminution in the amount of offerings.

It would be found that those who give *twenty-five dollars* and *fifty dollars* a year to the man who ministers among them, and with whom they come in contact nearly every day, would quiet their consciences by giving *one or two dollars* to general Missionary work.

But in this brief communication, I wish chiefly to examine Mr. Forrester's position, that money spent in the Missionary Jurisdictions is much more wisely expended than in the organized Dioceses. And in doing this, I will set forth what I conceive to be the proper policy in the management of the Domestic Missionary work of the Church.

It may be comprised in a single sentence—"to work where we can do most good"—that is, where we can secure the largest results.

To illustrate this postulate, I will take a case in point—Mr. Forrester's own field, New Mexico.

I presume the cost to the Board, in sending out Bishop Adams and his chaplain, including travelling expenses, will be as much as *five thousand dollars* per annum, and to those who know the extravagant prices paid in the Territories for every necessary of life, the sum will not seem too large.

Now, if the last General Convention, instead of cutting off New Mexico from Colorado, had cut off two Missionary Jurisdictions from Illinois,



for instance, and one from Missouri and Indiana each—as they did in the case of Texas and California—it would surely have been a wiser policy.

For it would have afforded efficient Episcopal oversight to more than three millions of English-speaking people, in these four Missionary Jurisdictions, thus cut off from the old Dioceses, instead of to twenty-five thousand, the number of people who speak English in New Mexico.

And, moreover, the *four* Bishops of such Jurisdictions, could all have been supported with what they would yield themselves, for the same sum that supports *one* in New Mexico.

And then consider how rapidly the three Dioceses, thus relieved, would develop, with double the present Episcopal supervision, and much larger resources at their command.

I would not say a word to embarrass the self-sacrificing labors of the new Missionary Bishops, but I think it time that the attention of the Church should be directed to the vast, and hitherto greatly neglected, Valley of the Mississippi.

G. K. D.

### MONTHLY MAIL.

WE feel ourselves greatly indebted this month to the Secretary of the Woman's Auxiliary, who has kindly allowed us to make full extracts from letters received in answer to circulars sent out by her, asking information concerning the wants of the Missionaries at work in the Domestic field. Many of these letters contain such particulars in regard to the work as we have seldom been able to obtain before; and each detail of labor and hardship, given simply and uncomplainingly by those who know what labor and hardship really are, is a call not only to the Woman's Auxiliary but to all that great Missionary Society, the Church, to arise and help.

From Florida a Missionary writes :

This is an important point to maintain for the future of the Church in East Florida; for G—— is now, and is certain to be, by far the most important town in the interior of the State. Hundreds of invalids and settlers are turning their visits here. Besides G——, I make monthly trips to O——, fifteen miles south-west, through an almost unsettled country, passing through but one village of any size, and to C—— on the Gulf, which is sixty miles by rail.

At G—— we have a pretty little church, which will be comfortable and beautiful when finished. There are no windows yet. We are just getting them. We have about thirty-five communicants, all poor. At O—— we worship in the Baptist chapel, and have about twelve communicants, but all classes of the population attend our Services and seem pleased to do so. I think there is a fine promise here also. At C——

there is no *parish*. We get a good congregation of all sorts of people, and worship in a *union* chapel. But this place contains a migratory population. No one seems to be there for a permanency. Almost all are seeking money with which to do better somewhere else.

In addition to these three regular appointments, I go to various small settlements scattered along the lines of my travel. I am the only Clergyman of the Church for near an hundred miles, and have wished I could multiply myself and labors at least fourfold.

There is a great scarcity of money here, however. The people have land on which many of them are too poor to pay taxes, so my receipts, exclusive of the Missionary stipend (*four hundred dollars*) are not *four hundred dollars*. Since June 1, when all Northern visitors left us, I have received little more than three dollars per week, so you can well understand how gratefully our hearts are moved at the offer of needed clothing for the winter. We could not buy anything here, if we had the means, but the coarse goods which are sold to the negroes and cattle-drivers. All our comfortable citizens send to Savannah or Galveston for their supplies.

I have thought sometimes during this long, hot and weary summer, in which I have, through CHRIST's mercy, been able, save on one Sunday, to fill my duties, though faint with fever and prostrated with heat, that I had about the hardest part of any of my brethren. But I am persuaded, as I read THE SPIRIT OF MISSIONS, that many others are toiling even harder, and suffering more. The dear LORD will secure their reward.

Next we hear how the good work is prospering in Nebraska.

My field of labor forms a triangle, each side of which is ten miles long, a small field compared with that of some of my brethren in this Diocese, but sufficient for three men to do it justice. At one of the angles I hold the Services of the Church in the oldest city in the State, at another in one of the youngest, and at the other in the cathedral city of the Diocese, the residence of its Bishop—a model Bishop, by the way, rich in faith and good works, and in every way the friend of his Clergy and people.

One of these places is dying of premature old age. I might tell you the cause, for it lies on the surface, but it would do no good just now; by and by it will serve to point a moral and adorn a tale. Another is a very healthy baby of four or five summers, promising an early maturity, Christian activity and worldly prosperity, on whose behalf I invoke the prayers of the faithful, while I endeavor, in my feeble way, to throw around it the guardianship of the Church with all her solid advantages. Here we have good Services, hearty responses, and reverent attention. And we hope soon to have a church of our own instead of worshipping, as we now do, in what is called a “union church,” that is, a church build-



ing put up with money subscribed by the adherents of all denominations of Christians in the place, and free to all their ministers, subject to arrangement only.

In the third angle of my triangle we have the miniature of a large city, having all the characteristics of such places in the East and elsewhere, in its riches and poverty, virtue and vice, happiness and misery, only on a reduced scale as to numbers, her population being under twenty thousand. She has, moreover, considerable commercial importance, and is the centre city of American continental travel. This last is my headquarters.

Here, cut off from the more populous parts of the city by the railroad depot and freight-houses, is my "stamping ground," inhabited by a fluctuating class of railway employes, who have, for the most part, but small affinity for the Church or religion of any kind, but who sometimes marry, and sicken, and die, and are buried, in all which cases the Offices of the Church are in request, are never refused, and we are not without proof of good to individual souls and the Church, resulting therefrom.

Our little church is beautifully set on a rising ground, at the head of a short but wide street, holding aloft the symbol of our holy religion, a silent protest against the wickedness around it, and an encouragement and help to those who do well. Inside it is very pretty, filled with stained glass windows, some of which are the beautiful memorials of departed worth and enduring affection. The congregation is small, but there are there some spirits who strive to advance the Church's interests, material and spiritual, by self-sacrifice and sustained endeavor—such sacrifice as the poor can make, and the struggling for bread can sustain. For they are all, or nearly all, of the class who can say with St. Peter, and to those whom they seek to benefit, "Silver and gold have I none; but such as I have give I thee, in the Name of JESUS CHRIST."

We have also an active Sunday-school, well conducted by efficient teachers, every child in which is expected to do Missionary work, and many of whom do it conscientiously. We furnish them every Sunday with *THE YOUNG CHRISTIAN SOLDIER*, and after reading it themselves, they carry it round to their neighbors, one after another, until all have had the opportunity of reading it. In this way there is no telling what good may be accomplished by these little workers in the Lord's Vineyard. Our school is sadly in want of a good library. We have none to speak of, and we are too poor to buy one.

I am not quite sure whether I am not repeating what I have already told you, but there is really nothing new under the sun, as it smiles or frowns through the clouds on my daily rounds, and what can I do? It is true I might take you to the bedside of one or two who have passed to their account during the past year, and tell you of death-bed repentance, and of mercy graciously found even then, and of peace unspeakable

enjoyed amidst excessive bodily suffering. I might take you to one, especially, where one of our Sunday-school children might have been seen, kneeling at the bedside of her father, with his hand in hers, and singing to him the songs of Sion, learnt in the Sunday-school, while he slowly passes away in an agony of suffering, contented and happy to go in the joyful assurance of sins forgiven. This man, till within a few weeks of his death, was an unbeliever, and was baptized in his bed, after which he never left it until he was carried to the grave. He was a good, moral man, very anxious for the welfare of his family, whose condition, when he should be taken from them, troubled him much; but latterly, while struggling through the dark valley, his eyes were opened and he was permitted to hear, and to trust what he heard, in the tones of ineffable love, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me."

But why should I trouble you with such things? There is nothing wonderful in such scenes, and common experience, I trust, could furnish abundant examples. Still they have been a very great encouragement to me amidst labors anxious and disappointing in many respects.

From North Carolina we learn of a life spent in a single parish, and a work carried on nobly and untiringly, not only in the home village among the friends and associations of childhood, but extended also to the country round about, which otherwise would languish for want of the Bread of Life.

It is difficult for a Missionary to give an intelligent description of his field of labor without seeming "to blow his own horn."

This is my birthplace. It was founded in the years 1705-6. The church—St. Thomas'—is a Colonial building, erected in 1734, and capable of seating about three hundred persons. It is the oldest church in use now in this Diocese. Its Parish Register contains the names, Baptisms and Confirmations of most of our ancestors in this and the adjoining counties. For about one hundred years it was the only point of light to send forth the principles of the Mother Church of England to the surrounding counties. Here I was baptized, confirmed, and received my first Communion, and here I commenced my Ministry immediately after my first Ordination, and have had the charge since that time.

After the first year I was called to take in — Parish, which has a neat little church about eleven miles from this place. The next year I added to these a new parish, twenty miles from here. The next year I extended my Mission through — County at a distance of seventy miles, where there is but one Episcopal Clergyman in the whole county, and he only a Deacon. That county has two organized parishes, and they are now erecting a new church edifice in each of them. I visit them every



three months, preaching at three places and administering the Holy Communion.

It is almost an Egypt in native fertility, with a large population who are very clever and hospitable. The prevailing religion there is Methodism. It has received considerable religious culture, but the seeds were not *genuine*; they need a better supply of "*good seed*" only, to make them strong and healthy in fruit-bearing.

In June last I was invited to take in another church about thirty-five miles distant from this place, where I now go once a month, besides the special parochial calls. In all, I have twelve points of service, some of which I can only visit twice a year. I have seven Sunday-schools and three Bible classes. You can readily see, therefore, that I have enough to keep both heart and head, yea, and hands also, employed.

How far I have been able to discharge my duty in the premises, I must leave to others to say. The result, however, thus far, has been such as to fill me with gratitude to God.

#### SUMMARY : DOMESTIC DEPARTMENT.

1. TENTH ANNUAL REPORT OF BISHOP CLARKSON TO THE BOARD OF MISSIONS.
2. NINTH ANNUAL REPORT OF BISHOP TUTTLE TO THE BOARD OF MISSIONS.
3. SIXTH ANNUAL REPORT OF BISHOP WHITAKER TO THE BOARD OF MISSIONS.

We give a large portion of our space this month to the Annual Reports of three of our Missionary Bishops, and we do this with the feeling that there is nothing better to be done in the interest of our readers or in the interest of the work which our Missionary Bishops have in hand. Other Reports will appear in the December and January numbers. Our whole Church should know what our Missionary Bishops have done, are doing, and propose to do. We cannot reach all who should be reached by the information which these Reports contain, but THE SPIRIT OF MISSIONS is probably read by as many persons as any Church periodical in the land, at any rate, by as many who take a lively interest in our Mission work. Our constituency embraces a large portion of the best men and women in the Church—men and women who supply the means for carrying on the work and give it the benefit of their prayers.

At this writing, the Reports of all our Missionary Bishops, with three exceptions, have been received at this office, and carefully perused. The perusal has given us great satisfaction and joy, and has served to strengthen our conviction that the Church acted wisely in sending out these fully furnished men into the great field. And yet, with the satisfaction and joy there has come a feeling of sadness that the men and the means at com-

mand are insufficient for *all* the work that is presented, and for much which, if not done soon, must be done under increased disadvantages. Certain portions of these Reports will serve us well hereafter as texts for more extended remarks than we have space for at present.


#### 4. "PRINCIPLES AND POLICY" REVIEWED.

We have only time and space to correct a mistake or two into which the writer of one of these articles has fallen. He assumes that the Board of Missions or the Domestic Committee take part, indeed a principal part, in sending Missionary Bishops to their fields. We have supposed, and do now suppose, that the real *sending* is included in Consecration and Ordination; and neither the Board of Missions nor the Domestic Committee have yet attempted to consecrate any man to the Episcopate or to ordain any man to the Priesthood or Diaconate.

Then again, our good brother Chapin is mistaken in thinking that the Domestic Committee have ever appointed Missionaries in any Jurisdiction except on the nomination of Bishops or other ecclesiastical authority. The Board of Missions and the Domestic Committee, appointed by the Board, are the Commissary Department of our Mission work, and, as such, are directly responsible to those who supply the means to carry on this work. When the General Convention orders that each Missionary Bishop shall be commissary in his own District, and directs the Board of Missions or the Domestic Committee to hand over to him a certain portion of the Missionary funds, the order will be obeyed. Till then we do not see that the present arrangement is likely to be changed. There must be responsibility somewhere in the disbursement of funds, and at present it is lodged in the Domestic Committee—never acting without the approval of the Bishops or other ecclesiastical authority.

#### 5. MONTHLY MAIL.

## ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

**All Money Orders should be drawn on Station D.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1, to September 30, 1875, inclusive.

ALBANY.		CALIFORNIA.	
<i>Albany</i> —Holy Innocents'.....	7 00    7 00	<i>Watsonville</i> —Grace Ch., of which from S. S., \$1.30.....	9 15    9 15
ARKANSAS.		CENTRAL NEW YORK.	
<i>Ft. Smith</i> —From M. C., of which from Miss Julia Johnson, \$1.50.....	8 00	<i>Springfield</i> —S. M. L.....	7 66
<i>Little Rock</i> —Christ Ch.....	21 75    29 75	<i>Utica</i> —Grace Ch., for Bp. Garrett.	30 00
		<i>Waterloo</i> —St. Paul's Ch., M. C....	17 10    54 76



## CENTRAL PENNSYLVANIA.

<i>Lancaster</i> —St. James' Ch.....	50 00	
St. John's Ch.....	9 50	
<i>Tamaqua</i> —Calvary Ch.....	10 00	
<i>White Haven</i> —St. Paul's Ch., of which from M. C., \$3.67.	9 67	
<i>Williamsport</i> —Christ Ch.....	14 00	93 17

## COLORADO.

<i>Denver</i> —St. John's Ch.....	10 30	
Trinity Memorial.....	4 00	14 30

## CONNECTICUT.

<i>Fair Haven</i> —St. James' Ch., M. C.	50	
<i>Hartford</i> —Trinity Ch., two mem- bers for Bp. Spalding's horse and buggy.....	25 00	
<i>Middle Haddam</i> —Christ Ch.....	15 00	
<i>New Haven</i> —Christ Ch.....	13 00	
<i>North Haven</i> —St. John's S. S., for Bp. Garrett.....	56 65	
<i>Stamford</i> —St. John's Ch., of which for Bp. Whipple, \$56; Woman's Miss'y Society, quarterly payment of stip- pend, \$75.....	131 00	
Quarterly pay't of stipend	25 00	
<i>Waterbury</i> —St. John's Ch., of which for Bp. Spalding's horse and buggy, \$5; M. C., \$42.....	47 00	
<i>Wolcottville</i> —Lottie and Belle, for Nashotah.....	2 50	315 65

## DELAWARE.

<i>Laurel</i> —St. Philip's Ch.....	1 29	1 29
-------------------------------------	------	------

## ILLINOIS.

<i>Tiskilwa</i> —St. Jude's Ch., M. C....	4 21	4 21
---	------	------

## INDIANA.

<i>Evansville</i> —St. Paul's Ch., M. C.	13 03	13 03
--	-------	-------

## IOWA.

<i>Oskaloosa</i> —St. James' Ch.....	4 00	4 00
--------------------------------------	------	------

## LONG ISLAND.

<i>Astoria</i> —St. George's Ch., M. C....	10 00	
<i>Brooklyn</i> —St. Peter's Ch., M. C....	3 01	
<i>Jamaica</i> —Rev. Geo. Sayres, for Nashotah.....	1 00	14 01

## MAINE.

<i>Brunswick</i> —St. Paul's Ch., M. C.	5 20	
<i>Ft. Fairfield</i> —St. Paul's Ch.....	1 10	
<i>Rockland</i> —St. Peter's Ch., M. C....	1 60	7 90

## MARYLAND.

<i>Baltimore</i> —St. Bartholomew's Ch.	45 26	
St. Luke's Ch.....	5 00	
St. Mark's Ch.....	48 26	
<i>Baltimore Co.</i> —Hampden, St. Mary's Ch., M. C.....	18 00	
<i>Bladensburg</i> —St. Luke's Ch., S. S.....	2 00	
<i>Catonsville</i> —St. Timothy's Ch.....	17 39	
<i>Georgetown</i> —St. Alban's Ch.....	1 00	
<i>Howard Co.</i> —Hooversville, Trin- ity Parish.....	19 88	156 79

## MASSACHUSETTS.

<i>Amherst</i> —Grace Ch.....	38 00	
<i>Hanover</i> —St. Andrew's Ch.....	10 00	
A. L. B., of which for Rev. L. P. Rucker, \$25; Rev. E. A. Wagner, \$25.....	50 00	
<i>North Cambridge</i> —St. James' Ch., M. C.....	2 60	

<i>Pittsfield</i> —St. Stephen's Ch.....	33 21	
Mrs. and Miss Newton....	50 00	
<i>Webster</i> —Ch. of the Reconcilia- tion, M. C.....	39 69	223 50

## MICHIGAN.

<i>Detroit</i> —St. Peter's Ch., for Rev. E. W. Gilliam.....	12 00	
<i>Jackson</i> —St. Paul's Ch., S. S. quarterly payment of scholarship in Bp. Tut- tle's School.....	10 00	22 00

## MINNESOTA.

<i>Springvale</i> —M. C.....	1 11	1 11
------------------------------	------	------

## MISSOURI.

<i>Savannah</i> —St. Mary's Ch....	1 40	
<i>Springfield</i> —Christ Ch.....	2 50	
<i>St. Louis</i> —Trinity Ch., M. C.....	10 60	14 50

## MONTANA.

<i>Helena</i> —St. Peter's Ch.....	25 80	
<i>Virginia City</i> —St. Paul's.....	15 00	40 80

## NEBRASKA.

<i>Ashland</i> —St. Stephen's Ch., M. C.	4 90	4 90
--	------	------

## NEW JERSEY.

<i>Princeton</i> —Trinity Ch., M. C.....	10 00	10 00
--	-------	-------

## NEW YORK.

<i>Fishkill</i> —Trinity Ch., M. C.....	1 00	
<i>Mamaroneck</i> —St. Thomas' Ch., add'l.....	2 00	
<i>New Rochelle</i> —Trinity Ch., add'l.	1 00	
<i>New York</i> —St. Augustine's Chap- el, M. C.....	11 96	
St. Bartholomew's Ch., M. C.....	2 00	
<i>Nyaok</i> —Grace Ch.....	41 80	
<i>Peekskill</i> —St. Peter's Ch.....	10 00	
<i>Piermont</i> —Christ Ch.....	38 57	
<i>Sing Sing</i> —Trinity Ch.....	41 27	147 60

## NORTH CAROLINA.

<i>Newbern</i> —Christ Ch., M. C.....	16 30	16 30
---------------------------------------	-------	-------

## NORTHERN NEW JERSEY.

<i>Madison</i> —Grace Ch.....	70 00	
<i>Morristown</i> —St. Peter's Ch., of which from M. C., \$42.17;	154 77	
<i>Newark</i> —Christ Ch.....	10 00	234 77

## OHIO.

<i>Medina</i> —St. Paul's Ch.....	6 10	
<i>Toledo</i> —Trinity Ch., M. C.....	20 16	26 26

## PENNSYLVANIA.

<i>Philadelphia</i> —From the Rev. Jas. Saul, D.D., of which for Nebraska College, Neb- raska City, \$200; St. Au- gustine School for Col- ored people, Nebraska City, \$100.....	300 00	
( <i>Chestnut Hill</i> )—St. Paul's Ch.....	200 18	
( <i>Germanstown</i> )—Calvary Ch., for Bp. Morris, \$74.56; from M. C., \$20.	94 56	
( <i>Oxford Ch.</i> )—Trinity Ch., which for Bp. Tuttle, \$25; Bp. Atkinson, \$25; Bp. Spalding, \$50; Bp. Morris, \$150; from M. C., \$3.20.....	807 73	1402 47

## RHODE ISLAND.

Newport—Trinity Ch., of which from M. C., \$12 .....	74	25	
Westerly—Christ Ch., for Missions in Nevada .....	37	55	111 80

## SOUTH CAROLINA.

Charleston—Cash returned .....	24	75	24 75
--------------------------------	----	----	-------

## SOUTHERN OHIO.

Cincinnati—St. Paul's Ch., S. W. J. ....	10	00	10 00
---	----	----	-------

## TENNESSEE.

Clarksville—Trinity Ch., for Har- ris children .....	10	00	10 00
---	----	----	-------

## VERMONT.

Arlington—St. James' Ch., M. C. ....	13	46	
Bellevue Falls—St. Agnes' Schol- arship, for Bp. Tuttle, one half payment .....	20	00	
Brandon—St. Thomas' Ch., of which from M. C., \$16 25 .....	20	25	53 71

## WESTERN MICHIGAN.

Battle Creek—St. Thomas' Ch. ....	10	00	
Big Rapids—St. Andrew's Ch. ....	4	00	
Courtland—St. Paul's Ch. ....	12	01	
Grand Rapids—St. Mark's Ch., M. C. ....	15	81	
Luddington—Grace Ch. ....	75		
Paw Paw—St. Mark's Ch. ....	1	00	
Pentwater .....	50		44 07

## WESTERN NEW YORK.

Albion—Christ Ch. ....	6	00	
------------------------	---	----	--

Brockport—St. Luke's Ch. ....	5	55	
Buffalo—St. Paul's Ch., of which for Bp. Whipple, \$6; Bp. Hare, \$5.50; M. C., \$18.25 .....	29	75	4 00
Catharine—St. John's Ch. ....	4	00	
Cuba—Christ Ch., of which for Tract Society, \$2.40 .....	4	40	
Dresden—St. John's Ch. ....	3	00	
Fredonia—Trinity Ch. ....	7	42	
Geneseo—St. Michael's Ch. ....	4	56	
Geneva—W. ....	10	00	
Havana—St. Paul's Ch. ....	7	00	
Hornellsville—Christ Ch. ....	15	00	
Lockport—Grace Ch., of which from S. S. class, for Bp. Whipple, \$5; from Ch., for Bp. Whipple, \$22.65; from a communicant, for Home for Consump- tives, \$5 .....	32	65	
Mayville—St. Paul's Ch. ....	2	00	
Newark—St. Mark's Ch. ....	1	69	
Niagara Falls—St. Peter's Ch., for Faribault .....	1	00	
Palmyra—Zion Ch. ....	6	38	
Phelps—St. John's Ch., M. C. ....	3	18	
Rochester—St. Mark's School .....	8	43	152 01

## MISCELLANEOUS.

A Kentuckian .....	5	00	
A thank offering .....	50	00	
B. G. ....	10	00	65 00

## YOUNG CHRISTIAN SOLDIER.

Receipts for the month .....	410	10	410 10
------------------------------	-----	----	--------

## MITE CHEST.

Receipts for the month, not credit- ed to parishes .....	50	55	50 55
---	----	----	-------

Received for General Purposes .....	\$2,813	40	
“ “ Special Purposes .....	987	81	
Receipts for the month .....	\$3,801	21	
Amount previously acknowledged .....	156,604	97	
Total receipts for year ending September 30, 1875 .....	\$160,406	18	

## RECAPITULATION OF RECEIPTS FOR SPECIAL PURPOSES.

Bp. Atkinson .....	25	00	
Bp. Garrett .....	86	65	
Bp. Hare .....	5	50	
Bp. Morris .....	224	65	
Bp. Spalding .....	80	00	
Bp. Tuttle .....	55	00	
Bp. Whipple .....	89	65	
Rev. E. W. Gilliam .....	12	00	
Rev. L. P. Rucker .....	25	00	
Rev. E. A. Wagner .....	25	00	
For Harris children .....	10	00	
For Faribault .....	1	00	
For Tract Society .....	2	40	
For Home for Consumptives .....	5	00	
For Nashotah .....	3	50	
For Nevada .....	37	55	
For Nebraska College .....	200	00	
For St. Augustine College, Neb. ....	100	00	987 81

Please acknowledge in THE SPIRIT OF MISSIONS, as follows :

Collection in All Saints' Memorial, Prov- idence, R. I. ....	37	66	
Collection in Trinity Ch., Pawtucket, R. I. ....	20	00	
Collection in Trinity Ch., Norwich, Conn. Christ Ch., Norwich, Conn. ....	40	49	
Collection in Trinity Ch., Newport, R. I. Col. T. T. S. Laidley, Massachusetts .....	150	00	
Miss Julia Merritt (\$100 and \$50), N. Y., Mrs. Catharine L. Wolfe, Grace Ch., N. Y., (one half for Fayetteville and one half for Arkadelphia) .....	500	00	
A friend in N. Y. State, for Fayetteville ..	250	00	
Mrs. George Burgess, Albany, N. Y., for Fayetteville .....	100	00	
Per Rev. J. F. Conover, Kalamazoo, Michigan—For Fayetteville, Rob't T. Van Deusen, \$1.50; a friend, \$1; G. C. P., \$1; Wm. A. Littler, \$1 .....	4	50	
Mrs. S. B. Crowley, Lexington, Ky. ....	25	00	
F. H. Close, Croton Falls, N. Y. ....	10	00	

H. N. PIERCE,

Bishop of Arkansas.



# INDIAN COMMISSION.

## Missionaries and Teachers in the Indian Field:

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency Dakota.

*Standing Committee*—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyterian in charge.

*Church of Our Most Merciful Saviour.*

Rev. Samuel D. Hinman.

Geo. W. Paypay (Native), Catechist.

Mrs. S. D. Hinman.

Miss Emily J. West.

*St. Mary's School.*

Miss Clara M. Kerbach, House Mother.

Sister Mary Graves, Associate.

*Chapel of Our Blessed Redeemer, East Bazille Creek.*

Rev. Dan'l W. Hemans (Native), Presbyterian.

Johnson Red Owl (Native), Catechist.

George Dowanna (Native), Teacher.

*Chapel of the Holy Faith, Wapashaw Village.*

A. Duncan Graham (Native), Catechist.

John B. Wapaha " "

Paul J. Manikya " "

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyterian in charge.

*Church of the Holy Fellowship.*

Rev. Joseph W. Cook.

Rev. Luke C. Walker (Native), Deacon.

David Tatiyopa (Native), Catechist.

*St. Paul's School. (Boys.)*

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Walter S. Hall, Teacher.

W. E. Snowden, Jr., Teacher.

Philip Deloria (Native), Teacher.

Mrs. M. E. Duigan, House Mother.

Mrs. W. A. Draper, Associate.

*Emmanuel Hall. (Girls.)*

Mrs. W. S. Hall, House Mother.

Miss S. Fanny Campbell, Associate.

Miss Amelia Ives, Associate.

*Chapel of St. Philip the Deacon—White Swan.*

James W. Robbins, Teacher.

George Quinn (Native), Catechist.

*Chapel of the Holy Name—Choteau Creek.*

Miss Louisa L. Buchanan, Teacher.

Baptiste Defond (Native), Catechist.]

*Chapel of the Holy Comforter—Point of the Timber.*

Edward Ookiye (Native), Catechist.

PONKA MISSION—P. O. Address, Ponka Agency, Dakota.

Richard Gray, M. D., Teacher.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

*Christ Church—Upper Camp.*

Rev. H. Burt.

Sister Anna Prichard.

*Girls' School.*

Sister Olive M. Roberts, House Mother.

*Lower Camp.*

Edward Ashley, Teacher.

LOWER BRULÉ MISSION—P. O. Address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon in charge.

John Kitto (Native), Catechist.

*Boys' School.*

Rev. R. A. B. Ffennell.

Miss M. A. Hays.

*Mackenzie's Point.*

Rev. Henry Swift.

UPPER BRULÉ MISSION—P. O. Address, Spotted Tail Agency, Dakota, via Cheyenne, Wyoming Territory.

Rev. Wm. J. Cleveland, Presbyterian in charge.

Mrs. W. J. Cleveland.

Miss Mary J. Leigh.

Sister Sophie C. Fendleton.

### WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. Address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyterian.

Mrs. Goodnough, Teacher.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyterian.

Rev. J. A. Gilfillan, Presbyterian.

Samuel Madison (Native), Catechist.

Charles Wright, " "

Gaas Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

At Mendota—

George St. Clair (Native), Catechist.

### Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....*  
*.....for the use of the Indian Commission of said Society.*

## SHALL OUR CHURCH'S WORK AMONG THE INDIANS BE CRIPPLED ?

A QUESTION like this would not be asked did not the gravest reason demand it. Such a reason is found in the fact that the Indian Commission is over *Ten thousand dollars* in debt.

This condition of things is not the result of a falling off in receipts during the past year : these receipts have been in excess of those of the year preceding.

The debt has accumulated because the receipts have failed to keep pace with *the growth of the work*.

That growth has not been stimulated by premature efforts in any direction. On the contrary, both the Missionary Bishop and the Executive Committee have been careful to take no step which the progress and prosperity of the work did not imperatively demand.

The truth is—and it calls for profound gratitude—the growth has been such as could come only from Him Who giveth the increase. The Divine blessing has rested upon this Indian field.

And now we recur to the question, *Shall our Church's work among the Indians be crippled?* It is the Church's work. The Indian Commission is simply the agent to whom the Church has given the care and oversight of these Missions. That Commission, as has been shown, is very seriously embarrassed. It cannot go on, and it should not be required to go on, in this way, borrowing money to sustain a work which is the work of the whole Church. It needs immediate and large relief, and, in the name of the One LORD and SAVIOUR, it appeals, in behalf of a prospering but endangered Christian work, for prompt and liberal contributions.

## BISHOP HARE'S SCHOOL CIRCULAR.

### NUMBER FOUR.

ON BOARD THE STEAMER "FAR WEST,"

MISSOURI RIVER, *September 27, 1875.*

*To the Indian Aid Associations and to my many dear friends among the Children of the Church.*

MY DEAR FRIENDS: I have just been making Visitations to the Missions among the Santee, Ponka and Yankton Indians.

The Schools and all the Mission work are just being resumed again in



full vigor after the Summer recess. Every one seems bright and ready for a fresh effort. And well they may, for a review of each year shows us that the people for whom we labor are advancing both in the things of the life which now is and in the things of the Life which is to come.

Our boarding scholars came back to their Schools, after vacation, with a message from the Missionaries who are in charge where their parents dwell, to the effect that they "have been very much pleased with their improvement; that their actions in every respect show the effect of good training; and that their readiness to perform any manual labor which they are asked to do, is indeed very pleasing." Little girls who a year ago could not speak a word of English, and would run from me as I approached, in a shy, half-wild way, welcome me this year, calling me in good English "Bishop," and once "Dear Bishop." Girls who were ashamed a year ago to hear their own voices, now sing the hymns of the Church sweetly and clearly. We find that the disposition to run away is decreasing. The scholars need less minute and less constant supervision in their work. Their little daily manual duties, such as hauling water, cutting wood, sweeping, etc., are attended to with more regularity. And my inspection of the dormitories and the dining-room at St. Paul's showed me that, with less supervision than was necessary a year ago, the beds are more neatly made and the dining table more nicely washed and the chairs more symmetrically set.

Of course there is a great deal of room for improvement yet. There are thirty Indians whom the Mission has not yet reached for every single one it has reached. The Christian Indians are as yet only in the beginnings of their new life. A visitor, who did not know the depth of degradation in which all these Indians were sunk, would think that the best of them are very ignorant and wretched to-day. But this does not militate against my statement that they have vastly improved, any more than the testimony of a doctor that his patient, who has been at death's door and has improved enough to be able to go out for a short walk, is vastly better, is contradicted by the assertion of a passer-by who, seeing the invalid's ghastly pallor and trembling, feeble step, remarks that he looks miserably sick. For every thing is true by comparison. The highest Christian civilization on earth is barbarism when compared with the state of things in Heaven.

Having visited our lower Missions, I am now on my way farther up the Missouri River to the Missions among the Yanktonnais Sioux Indians,

and to those among the Sans Arc, Blackfeet, Minneconjou, and other bands of Sioux. Far up the River as you think of the Yankton Mission as being, and shallow as the River is here (the Mate, even while I write, stands upon the side of the boat, and, as he plunges his measuring pole into the water, in a drawling tone calls out its depth, "Five feet scant!" "Four feet!" "Three and half feet!"), boats capable of carrying three and four hundred tons of freight navigate its waters for about seventeen hundred miles above our Missions. The Steamer "Far West," on which I am travelling, is, like the rest of these up-river boats, about twice the length of the little stern-wheel steamers which ply on the Schuylkill and Connecticut Rivers. Fortunately the berths on this boat are cleaner than those one sometimes hits upon, which is a great comfort. It is not over-crowded either, the only passengers besides myself being Mr. Hall and Mr. Ashley, of the Mission, and an officer and post-surgeon stationed at one of the river Posts. The Captain, Clerk and Engineer are a pleasant, hearty set of fellows. We are on the best of terms, and out of this state of things issued two very interesting Services yesterday, Sunday. The boat hands, however, are the lowest of the low. They are taken from the loafers who frequent the river towns, who are called out here "roustabouts," I suppose because they have no settled homes, but *roost about*, now here, now there. They are men who, having ended a trip and got their pay, go off on a wild carouse till their money is all spent, when they re-ship, their eyes bunged up, their bodies stiff and black with bruises, their faces cut and battered, and their minds so stupid from the effect of their excesses, that they know only enough to stumble down to the levee and aboard a boat and to answer automatically with their tongues "Aye, aye, Sir," to the orders of the Mate, while they have such imperfect control of their arms and legs that they can at first hardly do more than fumble pointlessly at, or spread themselves over, the gang-plank and other articles that he bids them lift. They have been two or three days aboard now, however, and are a little straightened out, and I managed to induce even a number of them to attend the Service. I was down among them on the lower deck a number of times on Saturday, wishing to win their good opinion in the hope of gaining some of them. They looked at me askance at first, as if they felt that a Parson and they had nothing in common. They laughed and half excused themselves on Sunday, as if they hardly took in what I meant, when I told them that I was going to have Service and wished that they would come. They took the

invitation a little more seriously when I added that the Captain said they might come if they chose. Then several of them went off and shouted down the hold to their companions in a half-serious half-comic tone, "Say, Bill, Joe, come along. We're going to Church!" and presently a dozen or twenty of them appeared in the saloon and became very attentive listeners.

There was not a pleasanter Service held anywhere throughout the Church than ours, I feel sure, far off as we are in a desolate country and destitute of everything which was like a Church building. After all, how little in the way of material things is absolutely essential to religious service and religious enjoyment!

"The man whose *heart-joys* most abound,  
Is richest of the rich."

But a word more about these miserable men. It is from them and such as they that the Indians get their first notions of what we white men are. The laboring man they first see is not the honest farmer who each year finds the reward of his labor in the increase of his stock and the improvement of his farm buildings, but the half drunk "roustabout" who, notwithstanding his hard work, never betters his condition. Shall we wonder if the Indians are slow to adopt the white man's ways? Shall we be impatient if the new Missionary has to spend a year or so in earning for himself a character? And when the world is thus pouring the dregs of civilization into the Indians' cup already full of barbarism, shall Christian liberality not send them men of love who will offer them in farms and schools and churches the cup of Salvation?

Thankful, dear friends, for your help in the past, and hopeful for the future, I remain,

Your faithful friend and servant in the Church,

WILLIAM H. HARE,  
*Missionary Bishop of Niobrara.*

## AN INTERESTING PHOTOGRAPH.

WE desire to call the attention of our readers to something *unique* in the way of a photograph.

During the visit made in Washington in May last by the delegation of Sioux Indians, a lady, interested in the Church's Missions among our native tribes, took measures to secure a photographic picture of a group composed



of the more prominent chiefs of the delegation, and including also two of the Indian Agents and the Rev. Mr. Hinman and Bishop Hare.

The chiefs represented in the picture are all famous for prowess on the war-path. They are arranged in the following order, beginning on the right :

Swan, a chief of the Minneconjous; Black Bear, chief of the Ogallallas; Little Wound, chief of the Kioksas; Spotted Tail, chief of the Upper Brulés; Lone Horn, chief of the Minneconjous; Mandan, chief of Two Kettle band; Red Cloud, chief of the Ogallallas; Rattling Ribs, chief of Two Kettle band.

Behind the Indians, on the extreme right and left, stand two of the Indian Agents, and between these Agents, on the right, the Rev. Mr. Hinman, on the left, Bishop Hare.

The picture is neatly mounted on stiff cardboard, measuring 10 by 14 inches, on the back of which is printed a list of the chiefs, in the order in which they sit, and the following brief description kindly furnished by Bishop Hare :

These chiefs represent those Sioux Indians who have accepted treaty relations with the Government, and may be considered as midway between those wilder chiefs who maintain an attitude of defiance, and those other Sioux (such as the Santees and Yanktons) who have assumed the white man's dress, erected houses, begun to till the ground, learned to read and write, and become members of the Christian Church.

The picture has been copyrighted, and, through the kindness of the lady by whose exertions it has been secured, it is to be sold for the benefit of the Indian Missions under the charge of Bishop Hare.

It only remains to add that the price of the photograph is *One dollar*, and that copies may be obtained of the Secretary of the Indian Commission at No. 30 Bible House, New York : when ordered from a distance, copies will be sent by mail, post paid.

---

### TIMELY WORDS.

FROM BISHOP POTTER'S CONVENTION ADDRESS, 1875.

WE must meet these trying circumstances in a brave, Christian spirit of faith and love. The dimensions of our Church work cannot be reduced and enlarged by turns to suit the ebb and flood of our temporal prosperity. The things that have been undertaken cannot be abandoned, or left without adequate support. Our Missionaries, at home and in distant fields,

are at their posts, and must be sustained and encouraged, unless we would incur discredit, and expose them to personal loss and mortification. Now, if ever, is a time for Christian people of wealth to give freely, to give for themselves, and also for *others*, who, though willing, are for the time unable to give.

In ordinary times Christian people of moderate means are not to be encouraged in laying the whole duty of giving upon the rich. All are to give. Giving for Christian purposes, to send the Gospel and the Church to the spiritually destitute, is a *duty* and a *privilege* for all. It is a means of grace, a part of our stewardship; and not to give, even out of our poverty, is to come short of duty and of blessing. "If ye have not been faithful in the unrighteous mammon, who shall commit unto you the true riches?" But these *are* times when those having an abundance may well hear an especial call. We hear it said that there are large sums lying unemployed, locked up from lack of confidence to let them go out for use. But *here in religious work* is a safe *investment* for all such hidden treasure: Lay it up in Heaven; lend it unto the LORD! And He will most surely repay. The good seed sown will spring up in an abundant harvest—some thirty, some sixty, some an hundred-fold of blessing to needy souls, blessing to the giver in this life and in the life eternal. Let us look unto Him who in His high estate emptied Himself of His glory, made Himself poor, that we, through His Poverty, might be rich—rich in grace and peace here; rich in ineffable glory and blessedness among His saints and angels in Heaven.

---

---

### LETTER FROM A RECTOR.

REV. AND DEAR BROTHER: With this I send you *One hundred and ten dollars* for the Indian Schools in the Niobrara Mission, to be applied where most needed.

This money is the annual Missionary collection of the Sunday-school of my parish, and is made up of the weekly contributions of the School.

It is the fruit of Bishop Hare's Letter to the Children of the Church, which, when read to my scholars, at once drew forth their interest and sympathy for the true "native American," whom our faithful Missionaries are helping on to CHRIST and Christian civilization.

I doubt not that larger and smaller sums could be drawn from many other Sunday-schools, were the little details connected with the work among Indian boys and girls laid before our children, and its just demands upon our help and sympathy more generally made known.

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of September, 1875.

<b>ALABAMA.</b>			Miss M. S. Mortimer, for;		
<i>Helicon</i> —E. T., for Bp. Hare.....	20 00	20 00	1875 and '76, through		
<b>ALBANY.</b>			Niobrara League.....	10 00	
<i>Fort Edward</i> —St. James' S. S., for			A friend.....	5 00	
education of C. S. Cook.....	21 70		<i>Newburgh</i> —St. George's, through		
<i>Plattsburgh</i> —Trinity, per Amer.			Niobrara League.....	2 00	
Ch. Missionary Society.....	5 00		<i>Pelham</i> —Christ Ch., Ladies' Mis-		
<i>Schenectady</i> —St. George's.....	31 68	58 38	sionary Association,		
<b>CENTRAL PENNSYLVANIA.</b>			through Niobrara		
<i>Wellsborough</i> —St. Paul's.....	9 50	9 50	League.....	131 32	
<b>CONNECTICUT.</b>			<i>Peekskill</i> —St. Peter's.....	15 00	262.29
<i>Middle Haddam</i> —Christ Ch.....	10 00	10 00	<b>NORTHERN NEW JERSEY.</b>		
<b>DELAWARE.</b>			<i>Bergen Point</i> —Trinity, Woman's		
<i>Wilmington</i> —Pupils of Misses			Missionary Association.	38 00	38 00
Robertson's School, for			<b>OHIO.</b>		
Minnehaha Scholarship,			<i>Gambier</i> —Rev. E. C. Benson....	5 00	5 00
Crow Creek.....	14 00	14 00	<b>PENNSYLVANIA.</b>		
<b>EASTON.</b>			<i>Coatesville</i> —Ch. of the Trinity....	8 59	
<i>Snow Hill</i> —All Hallow's Ch., a			<i>Philadelphia</i> —St. Luke's, Ger-		
member of Woman's			mantown.....	42 50	
Missionary Association.....	2 00	2 00	St. Peter's, German-		
<b>LONG ISLAND.</b>			town, Miss Mary E.		
<i>Little Neck</i> —Zion Ch., for Henry			Rumney.....	1 00	
M. Beare Scholarship... ..	60 00		Trinity, Oxford.....	100 00	
<i>Manhasset</i> —Christ Ch.....	11 75	71 75	A friend of Indians, for		
<b>MARYLAND.</b>			Spotted Tail Mission		
<i>Baltimore</i> —Grace, a member....	5 00		House and Chapel.....	200 00	352 09
St. Stephen's S. S.,			<b>RHODE ISLAND.</b>		
through Amer. Ch. Miss'y			<i>Newport</i> —Trinity.....	25 00	25 00
Society.....	13 11		<b>SOUTH CAROLINA.</b>		
<i>Catonsville</i> —St. Timothy.....	5 00		<i>Beaufort</i> —St. Helena Parish, from		
<i>Frederick</i> —All Saints', five cent			Children's Goodwill		
offerings.....	15 00		Society, per Amer. Ch.		
<i>Howard Co.</i> —Trinity Parish.....	19 83		Missionary Society.....	3 40	3 40
<i>Harford Co.</i> —Hickory Mission, per			<b>SOUTHERN OHIO.</b>		
Amer. Ch. Miss'y Society.....	2 00	59 99	<i>Columbus</i> —Ch. Good Shepherd... ..	16 03	
<b>MASSACHUSETTS.</b>			<i>Springfield</i> —Christ Ch., \$3.25; S.		
Through Dakota League:			S., \$30.41.....	33 66	49 69
Christ Ch. Boston, \$2;			<b>TENNESSEE.</b>		
All Saints', Dorchester,			<i>Clarksville</i> —Trinity.....	10 00	10 00
\$1.25; St. John's, East			<b>VERMONT.</b>		
Boston, \$1; St. John's			<i>Arlington</i> —St. James'.....	1 00	1 00
Memorial Chapel, Cam-			<b>WESTERN MICHIGAN.</b>		
bridge, \$2; St. Peter's,			<i>Battle Creek</i> —St. Thomas'.....	5 00	
Cambridge, \$2; St.			<i>Courtland</i> —St. Paul's.....	1 62	
James', South Grove-			<i>Ludington</i> —Grace Ch.....	75	
land, \$3; St. Andrew's,			<i>Paw Paw</i> —St. Mark's.....	1 00	
Hanover, \$10; Grace,			<i>Pentwater</i> .....	50	8 87
New Bedford, \$40; St.			<b>WESTERN NEW YORK.</b>		
Stephen's, Pittsfield,			<i>Geneva</i> —St. Peter's.....	10 00	
\$25.....	86 25		Trinity.....	35 00	
<i>Cambridge</i> —Miss S., for Anna L.			<i>Rochester</i> —St. Mark's School....	4 00	49 00
Waring Scholarship,			<b>MISCELLANEOUS.</b>		
Emmanuel Hall.....	30 00		Benjamin T. Tatham, Esq., on ac-		
<i>Greenfield</i> —St. James', per Da-			count of map.....	20 00	
kota League.....	14 22	130 47	Through Domestic Committee,		
<b>NEW YORK.</b>			for 1-11th M. C. receipts.....	1147 27	1187 27
<i>Bedford</i> —St. Matthew's, through					
Amer. Ch. Missionary					
Society.....	1 97				
<i>Fordham</i> —St. James'.....	20 00				
<i>New York</i> —St. Ann's, C. S. R....	2 00				
Mrs. A. M. M., semi-an-					
nual, for candidates for					
the Ministry at White					
Earth.....	75 00				

Amount previously acknowledged... \$2,347 70  
 Total receipts since Oct. 1, 1874.... 47,763 51  
 \$50,101 21



# SPIRIT OF MISSIONS.

## FOREIGN DEPARTMENT.

NOVEMBER, 1875.

### SUMMARY FOREIGN DEPARTMENT.

**CHRISTIAN MISSIONS, with cut.**—Professor Seelye's lectures on Condition and wants of the un-Christian World—Failure of mere Civilization to improve it—The adequacy of the Gospel.

**AFRICA**—Return of Miss Botts to the Mission—War in Liberia—Cape Palmas District the Scene of these troubles.

*Rev. Mr. Ferguson's Letter*—The "Grebo United Kingdom," embracing six native tribes banded together in the contest above mentioned.

*Rev. Mr. Fair's Letter*—Arrival and welcome at Monrovia—Particulars concerning the voyage from New York to Sierra Leone—Arrival at Sierra Leone—Description of the town and adjacent country—Cordially welcomed by the brethren there—Death of the wife of the Bishop of Sierra Leone.

*Second Letter from Mr. Fair.*—Arrival at Cape Palmas by steamer—Particulars of his stay at Monrovia—Arrival there of Rev. Mr. Davis, and his return to Cape Palmas—Progress of war troubles—Mr. Davis returns to Cavalla—Mr. Fair mentions a fatal accident at Bassa.

Telegram from London concerning the war, Oct. 7.

**JAPAN.**—Bishop Williams' Annual Report—The condition of the field more encouraging than ever before—The Osaka Station—Sunday and week-day services—Attendance good—Boys' school closed, the pupils being attracted by the Government schools—Efforts among the Girls—Dr. Laning and the dispensary—The Yedo station—Building occupied affords room for Chapel, residence, and dormitories for forty or fifty boys—Boys' school—Number of scholars largely increased—Decided improvement—Sunday Services—Additional preaching place sought—Translation of the Prayer book—Common form of portions agreed on by our Missionaries and those of the Church of England.

**DR. LIVINGSTONE'S LAST WORK**—Abstract Continued.

**MISSION WORK IN INDIA**—Hinduism going—Christianity advancing.

**A ZEALOUS GERMAN PASTOR**—Rev. John Gossner.

**MISSIONARY BISHOPS' FUND**—Acknowledgments.

**ACKNOWLEDGMENTS**—LIST OF MISSIONARIES, ETC.

### CHRISTIAN MISSIONS.

PROFESSOR SEELYE'S lectures to Educated Hindus on Truth of Christianity, delivered in various cities of India two years ago, were attended by crowded audiences, and made a profound impression. Their learning and logic also have been appreciated in this country, where they have passed through two editions.

His latest published work\* consists of Lectures on Missions delivered at Yale College last winter. In these lectures he discusses with great ability the condition and wants

of the un-Christian world, the failure of mere civilization to improve it, and the adequacy of the Gospel.

In his opening lecture he gives a striking picture of the degradation of life, and the corruption of society where the sway of the Gospel is

\* *Christian Missions.* By Rev. Julius H. Seelye, Professor in Amherst College, New York: Dodd and Mead, Publishers. Price \$1.00.

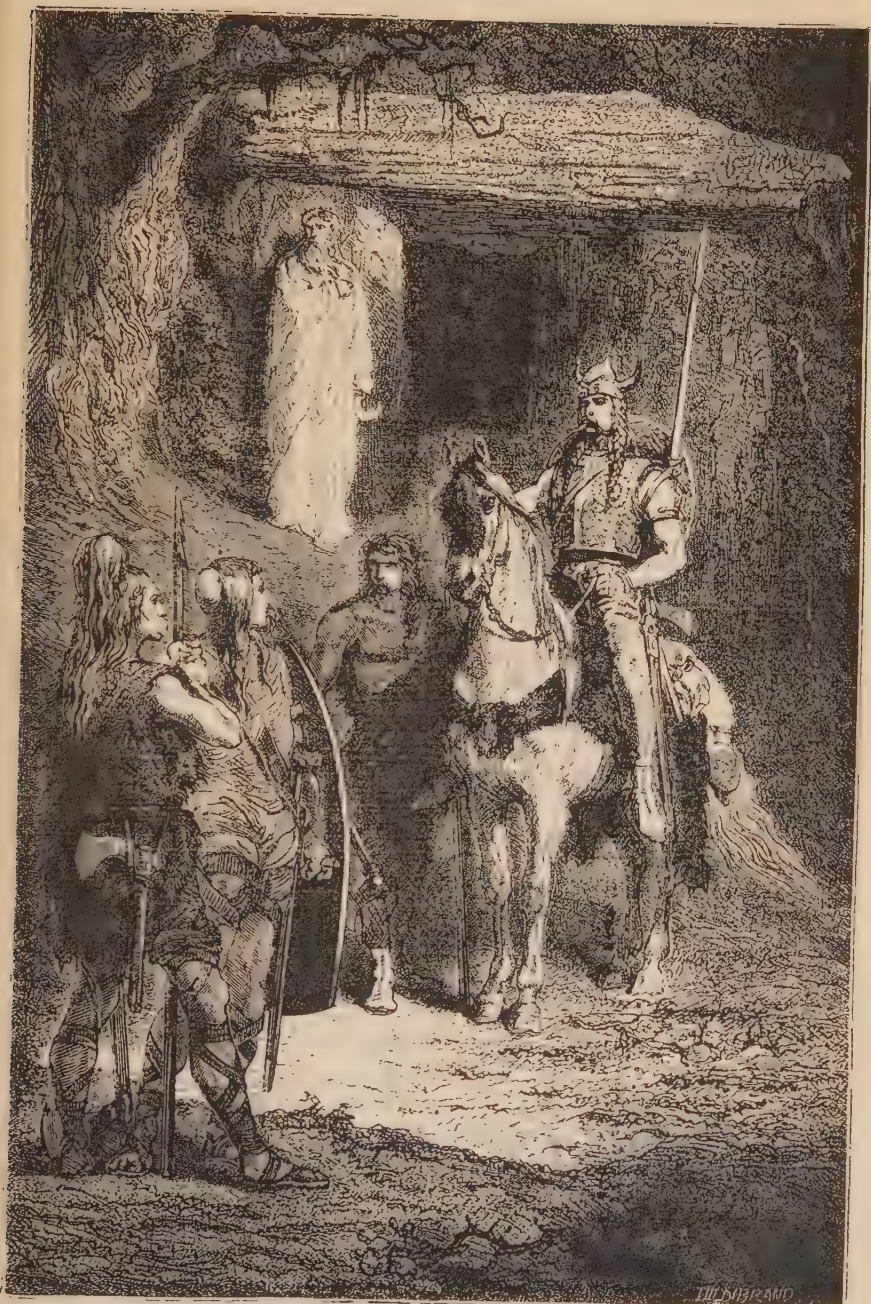
unknown. He quotes Dr. S. Wells Williams concerning the Chinese ; Bishop Heber concerning the Hindus ; Dr. Malcolm, the Burmese ; and Dr. Wilson, the Western Africans ; and then he says :

“ That the most abominable vices, that a corruption of society and life, exceeding in its actual facts the wildest range of fancy, have always prevailed in the un-Christian world, every student of history knows. This is not simply true among barbarians, or wild and savage tribes, but appears as distinctly among the most renowned trophies of civilization and culture. Ancient Greece, in its palmiest days, is no more conspicuous for the wealth of its culture than for the wonders of its corruption. Society there was not simply pure on the surface, and polluted beneath ; but it was all pollution—on the face of it, and through all its depths. If this be thought too strong a statement, it can be abundantly and quite easily justified. The Greek language discloses it. What a host of unclean images are uncovered as one studies the words of this most cultivated tongue ! The Greek classic authors disclose it. How full their revelation of the vices of their time, and how clear the evidence which they furnish, that these vices belonged not simply to the ignorant and the outcast, but also to the most polished circles of their most polished life.”

He then gives the testimony of Aristotle, Parmenides, Lucian, Cicero, Plato, Virgil, Pliny, Tacitus, and others, and says : “ I suppose it to be literally true that no vice, nor crime, nor cruelty, can be named which did not show itself at home in the highest circles of the most blooming society of the ancient world. . . . There is no abatement to be made from St. Paul’s picture. We can neither diminish the darkness of its colors nor the terribleness of its extent. It is just as true of the heathen world to-day as in the time of St. Paul.”

#### THE DOWNWARD TENDENCY OF PAGAN NATIONS.

Professor Seelye then combats the view that the *savage* is the original condition of mankind, and declares that the history of men thus far shows vastly more instances of decay than of progress ; and proves that no nation has ever risen, by its own forces alone, from a lower to a higher state. Nothing whatever can check the downward tendency of nations and set them on a course of true progress except the Christian element. Commerce cannot do it. Governmental or national intercourse is futile. Railroads, telegraphs, the conveniences of modern life, and all the mechanic arts, give us no hope. At best they are only means whereby the real agency for human improvement may be facilitated. Scientific methods of education, apart from Christianity, are insufficient to remove the corruption with which men are perishing.



ANCIENT BRITONS AND A DRUID PRIEST.

*See page 706.*



## MAN'S RELIGIONS MINISTER TO SIN.

The various religions of man's originating have, also, utterly failed in making men better. The seeking after God in some way which the human intellect has been able to devise, and by some practices which the human will is able to perform, have only widened the chasm which separated men from God. The religions themselves have ministered to sin. "It was the god who tempted me," says a wretch in the play of Plautus, in excuse for his baseness, and this illustrates what has always been true in Paganism. The examples and incitements of the gods can be claimed in support of any vice or crime however awful or abominable. There is no power to renovate or to sanctify in any religious system of the un-Christian world.

## CHRISTIANITY A REAL REMEDIAL POWER.

But is there then this power of renovation or sanctification in Christianity? Is it, indeed, an adequate remedial agency? The appeal is probably made to the facts of history, and that challenge is as promptly accepted. The Gospel has shown itself fitted to regenerate and elevate the world, in illustration of which may be cited the experience nearest to ourselves; and as we have never seen this illustration better stated than by Professor Seelye, we will quote his presentation of it:

"Our ancestors but a few centuries ago, were sunk in all the wretchedness and superstition which we now find in the heathen world. For savage ferocity and brutal degradation, they have hardly been surpassed. The ancient Britons were wild men of the woods, who tattooed themselves and wore the skins of wild beasts; who lived on flesh and milk, without tilling the ground; whose towns were woods, surrounded by a mound of earth and a ditch; who offered human sacrifices to their gods; who practised polygamy; and who, if Cæsar can be trusted,\* possessed among relations a community of wives. The ancient Scots were cannibals, delighting in the taste of human flesh. When they hunted the woods for prey, it is said that they attacked the shepherd rather than his flock; and that they curiously selected the most delicate and brawny parts, both of males and females, for their horrid repast.† Even as late as the twelfth century, Henry II. of England declared to a Greek emperor, who had asked him of the state of Britain, that Wales was then inhabited by a race of naked warriors.‡ The ancient Saxons indulged in human sacrifices, and selected by lot one-tenth of their captives in war for a bloody offering to their gods. The ancient Gauls hung the skulls of their slain ene-

\* Bell. Gal., v. 14.

† Gibbon, vol. ii., p. 567.

‡ Gibbon, vol. iii., p. 629.

mies around the necks of their horses, or up in their houses, and used them as drinking-cups in their feasts. In the family life of these wild savages, the husband possessed the right of life or death over his wife and children. All that we possess of peace and order, of home and family life, all the institutions of society most valuable to us, all purity among us of individual hearts, and all progress towards a better state, is no original inheritance. It comes from no development of native tendencies, but is a fruit borne by a new life with which these ancient savages became enkindled."

Illustrations are then given of the triumphs of the Gospel over the barbarians of Northern and Central Europe and various savage races in more recent times.

#### ADAPTED TO THE CULTURED AS WELL AS THE SAVAGE.

But the Gospel is equally adapted to improve the condition of the more advanced and partially civilized, though pagan nations. At the very outset Christianity was brought face to face with Greek and Roman civilization and culture, and it entered fearlessly upon the struggle, and fought it out until the learning, the art, and culture which were all arrayed in hostility to it were subdued, and made to minister to its progress; and it is actually showing itself to-day as able to change and control the civilization of the Japanese, the Chinese, and the Hindus, as formerly that of the Greeks and Romans. After citing proofs of this, Professor Seelye says:

"The Gospel has not died out, nor lost aught of its power. Through the eighteen Christian centuries in which it has been preached, it has not grown old, nor weak, nor weary. It is working to-day, in Christian and un-Christian lands, with as much vigor, and with as mighty results, as in the great days of its first proclamation. The triumphs actually achieved in our own time by the Christian Church are equal to any the Church has ever achieved. Christianity places herself side by side with all other agencies for the salvation of the world, and calmly challenges a comparison of their success with her own. By the light of the actual results, it becomes clear that the Gospel of JESUS CHRIST 'is the power of God unto salvation; unto the Jew first, and also unto the Greek.'"

#### DEPARTURE OF A MISSIONARY TEACHER FOR AFRICA.

MISS FANNY J. BOTTS, after spending a year in this Country, embarked for Cape Palmas, Liberia, *via* Liverpool, September 25, by steamer "Spain." Miss Botts' visit here resulted in the complete restoration of her health, which the climate of Africa had previously seriously impaired.

## AFRICA.

## WAR IN LIBERIA.

THE following extracts from the Rev. S. D. Ferguson's letter of August 23, give very distressing news from Cape Palmas. That part of Liberia, with the country lying back of it and embracing our numerous Missionary Stations in that District, is involved in a war with the several native tribes of that region.

There have been for some time past indications of coming trouble ; it was hoped, however, that actual hostilities would be avoided. This hope has been disappointed, and at the moment of writing these lines, much anxiety is felt respecting the result of this conflict. May God in mercy protect those who are connected with the Mission, and give us soon the welcome intelligence that the conflict is ended.

It is supposed that the Liberian Government will be able to maintain its authority, and, so far as we are at present advised, there is reason to conclude that such will be the case. As in similar instances in the past, so may a good Providence now over-rule these untoward events to the furtherance of the Gospel of our LORD JESUS CHRIST.

## EXTRACTS FROM THE REV. MR. FERGUSON'S LETTER.

CAPE PALMAS, LIBERIA, *Aug. 23, 1875.*

REV. AND DEAR BROTHER: There is considerable excitement in our community at this time. The "Grebo United Kingdom," embracing the Cape Palmas, Fishtown, Middletown, Rocktown, Graway and Cavalla tribes, have declared war against us, or, at least, placed themselves in a very threatening attitude. The Government sent a Commissioner from Monrovia to investigate and settle matters ; but he could do nothing in that direction : they seem determined to fight. The Cape Palmas people question the right of the Government to the land which their fathers sold to the Colonization Society about forty years ago, and for which the Government holds a deed signed by their king and head-men. They regard that instrument as a forgery, declare that the land was never sold, and that the money which was paid them was a "dash" (present). They were told by the Commissioner that the land has been purchased ; but that it was never the intention of the Government to exterminate them ; both Americo-Liberians and Native Liberians had a right to its use, etc. But they will submit to nothing but an unconditional surrender of all rights on the part of the Government.

Preparations are being made on both sides, and an attack is hourly expected. Of course our people can only act on the defense until the Government decide on aggressive action.



In this trouble we shall put our trust in God Omnipotent Who has hitherto fought all our battles, defending us when the most fearful odds were against us.

With Christian regards,

Yours faithfully.

LETTER FROM REV. MR. FAIR.

BARQUE "LIBERIA," MONROVIA, *Aug. 26, 1875.*

DEAR DOCTOR : Having been brought safely thus far on my way, and seen our Christian brethren of Monrovia, by whom we were cordially received, in the words of St. Paul, I thank God, and take courage for the rest of my journey.

We reached this place on Monday last, after a pleasant and prosperous voyage of thirty-eight days to Sierra Leone, and a pleasant visit of eight days there.

The weather was so fine all the way, till we got as far as Cape Verde, that, as the first mate said, we might have crossed in an open boat. We were a week longer in coming than the last trip that was made. Mrs. Eddy and "Auntie," the old colored woman you saw on board the day we sailed, were the only ones sea-sick. I had a little fever for three days. I think it was the effect of cold, and probably the want of sufficient exercise. Mrs. E., I am sorry to say, was not very strong the most of the way. By the time we got here, however, she appeared to be as well and strong as when we started. With the exception I have mentioned, all enjoyed good health. The "Liberia" is a fine vessel. The owners and the captain may well be proud of it. Our food was good, and well prepared, thanks to our steward and his assistant. Our captain, L. F. Richardson, was very kind and thoughtful, doing everything in his power to add to our comfort. His mates, steward, cabin-boy and the rest of his crew were not unlike himself. Under such circumstances, how could we but have a pleasant time, thanks to our Heavenly FATHER Who, I trust, made us instrumental in contributing to their spiritual welfare, in return for their kindness.

Our only sorrow concerning them is, that some do not profess to know or be followers of the LORD. May He Who loved them, and gave Himself for them, cause them to seek after Him, and grant that by the light of His Holy Spirit they may find Him, Whom to know is to love, and rejoice in forever.

Our time was pretty well occupied in reading, conversation, and a little "journalizing."

A few palatable fish were caught as we sailed along, and brought on board alive.

ARRIVAL AT SIERRA LEONE.

We reached Sierra Leone on Tuesday, August 10. The town lies near the mouth of a river of the same name, and not far from the foot of a mountain whose top has a saw-like appearance.

The town and country about is very picturesque. The scenery is beautiful. From the top of the hill on which the barracks are built, you would be delighted by the view—the tall cocoanut and other palms, the butterwood and mangrove trees, vines, banana and other tropical plants covering hill and vale—the native huts of bamboo, with their brown-like roofs of thatch, peeping through the green foliage—the shady walks, the town nicely and regularly laid out, with graded streets and trees on either side, the river—the ships lying at anchor, as you look towards the ocean, the mountain standing in the rear—all combining to form a view which one seldom sees. Who, while beholding it, would think that such a place was unhealthy—especially so for a white man, to such a degree that he dare not make it his home.

We were very heartily welcomed by our brethren of the English Church, and also by those of other denominations whom we met. From what I saw and could learn, the brethren laboring in that part of the vineyard have great cause for thankfulness. The Sunday we were there, Dr. Eddy preached in the morning, and I think in the evening also, at a church the congregation of which is without a Minister at the present time. On the Tuesday evening following I preached at the same place. I had the privilege and pleasure of spending Sunday with Rev. L. Nicholson of the Church Missionary Society. He is at present acting chaplain to the Bishop, the chaplain being absent in England. He has a fine native parish of his own—Trinity. The Sunday before we were there, being Communion, there were over a thousand persons present. On Sunday night when I was there and preached, there were eight hundred and sixty I heard afterwards. Mr. Nicholson is having additions to his church built, the cost of which will be *one thousand pounds*—*six hundred* of the expense will be given by the congregation. The mechanics of his congregation are working on the church for half-pay. The Bishop met with a heavy affliction during our stay, in the death of his wife, a lady highly esteemed.

I shall have the pleasure of writing to you next, I suppose, from Cape Palmas, where I hope to be in about two weeks. No doubt you will have heard of the trouble between the natives and the citizens of Liberia, at C. P., before this reaches you.

When I get there I will write immediately, and let you know what I can gather respecting it. It is not supposed that there will be any fighting.

Sincerely yours.

---

#### ARRIVAL OF THE REV. MR. FAIR AT CAPE PALMAS.

##### EXTRACTS FROM HIS LETTER.

CAPE PALMAS, *Sept. 8, 1875.*

DEAR DOCTOR: I arrived in safety here on last Sunday morning, thank God, having travelled by the Steamer "Congo," of Glasgow, from Monrovia.

In consequence of war being here, which I heard of on the way, I thought it my duty to hasten on as fast as possible. Our Captain [Richardson, of the Barque "Liberia,"] does not expect to be here for two weeks after me.

I had a pleasant stay at Monrovia of nine days. Was kindly entertained by the Rev. G. W. Gibson. On Sunday week last Rev. Mr. Davis came to Mr. G.'s house, where I was, having had to leave Cavalla on account of his African fever. Mr. D. was improving rapidly. Last night he arrived here on his way to Cavalla, much better, but not entirely well. He is anxious to be back at his post, especially at this time.

*Sept. 9.*—Yesterday afternoon, just after beginning this, firing from the native side commenced, and was answered by the Liberians. Cannonading was kept up for about an hour. The natives, it is thought, soon became frightened, their firing did not last long. This is the first time cannons were used in the present trouble. All is quiet now. A reinforcement (Liberian) is expected from Bassa to-day or to-morrow.

#### DEPARTURE OF THE REV. MR. DAVIS FOR CAVALLA.

Mr. Davis leaves this morning ; two men are here now to assist him on his way. Mrs. Ware is at Cavalla still. They intend to stay there. The Rev. Mr. Valentinè is with Mrs. Ware. Miss Savery and Mrs. Toomey are well. The Liberian girls and three of the native girls who are here with us at the Orphan Asylum are also well.

#### FATAL ACCIDENT AT BASSA COVE.

In going ashore to see the Rev. Mr. Montgomery at Bassa, where the steamer stopped, the tiller of the boat broke, and I, with the rest, was thrown into the waves. Thanks be to God, all but one were saved, and he was a Christian of Mr. M.'s congregation, of whom he has good hope.

I write in a hurry, because I hear the homeward steamer is in sight.

All have their trust in our Heavenly FATHER, and therefore are not much alarmed.

Yours sincerely.

#### LATER INTELLIGENCE.

HOSTILITIES BEGUN BETWEEN LIBERIA AND THE ABORIGINES—A GREAT BATTLE EXPECTED.

LONDON, Thursday, Oct. 7, 1875.

*The Times* to-day has the following :

War has commenced at Cape Palmas between Liberia and the aborigines under the command of several educated natives. There was some fighting on the 17th of September, in which fifty were killed and wounded. The Liberian Government has dispatched troops from Monrovia to the scene of action, and a great battle is daily expected.



## BISHOP WILLIAMS' REPORT ON THE JAPAN MISSION.

FOR THE YEAR ENDING JUNE 30, 1875.

THOUGH the statistics do not show any great increase in our numbers, still we find this field far more encouraging than ever before. There are indications of a wide-spread interest in Christianity—a desire to hear the Gospel, study the Bible, and seek information, such as we have never yet known, which make us hope that the Spirit of God is working on the hearts of the people, and that we may soon see many turning from Heathenism to CHRIST, the Light and Life of the world.

## THE OSAKA STATION.

In addition to two full Japanese Services on Sunday, Mr. Morris during the past year has had his chapel on the Foreign Concession open daily, except Sunday, for preaching to the Heathen. Often the place has been well filled with attentive listeners, though, as it is not in a good position, at times he has found it difficult to get an audience. On Monday evening also he opens his chapel, and makes two of the most intelligent of the Christians address the people. The attendance has usually been very good, and these young men speak with a fluency and naturalness that Foreigners seldom acquire. Large numbers have heard the Gospel, and it is hoped that much of the seed thus sown may spring up and bear fruit in time to come.

The boys' school, which at the beginning of the session was placed under the charge of Mr. Quinby, was at first very prosperous, and it was found necessary to enlarge the accommodations, but in March there was quite an exodus—twenty pupils leaving at one time. From time to time others left, till the number being reduced to twenty, it was thought best to close the school. It was very disheartening to our brethren to see so many of the most advanced pupils leave, after they had had all the drudgery of teaching them to spell. Mr. Quinby thinks that their going off is not to be attributed to the fickleness of the Japanese character, as they have greater advantages at the Government School—a large number of foreign and native teachers, good school-rooms, globes, maps, philosophical apparatus, and all the appliances which make a school attractive. It is, however, probable that they received more solid instruction in our school—and they certainly received a moral and religious training which they will not get where they now are.

In January Miss Eddy took charge of the four or five little girls whom Mrs. Quinby and her daughter had been teaching, but the numbers did not increase. A house has been rented, so that she can receive a few boarders, and she hopes to have a larger school next session. The girls of Osaka seem to have but little appreciation of the benefits of education, as is shown by the fact that in the Government School there were not more than ten or a dozen pupils.

The Dispensary under Dr. Laning has been steadily worked, and the number of patients seen (3,613) shows a marked increase—nearly four times the number for the previous half year. The well-classified report, which he sends home, shows the nature of the diseases he has treated, and the large amount of suffering he has relieved. A larger house has been rented, so that the Chapel and Dispensary may be in the same building, and greater good is looked for from the opportunities offered of ministering to the souls as well as the bodies of men. Several applications have been made to Dr. Laning by native physicians to take charge of hospitals, but the places were too distant to enable him to take the oversight of them, and instruct the physicians, and at the same time carry on his work in Osaka. He was reluctantly obliged to decline these invitations, but should such opportunities be given nearer Osaka, he will most gladly take advantage of them, as they will doubtless prove great helps in carrying on our work. He has also a class of eight or nine young men, to whom he gives daily instructions in medicine.

#### THE YEDO STATION.

This station, though started at the close of 1873, was not in anything like working order before the beginning of this year. Prior to this we moved three times, and the positions and houses were not at all suited to our wants. The house we now live in, though old and poor, is quite large, and besides giving accommodation to all the Missionaries, affords room for a chapel, capable of seating one hundred and fifty persons, dormitories for forty or fifty boys, and a school-room for seventy-five or eighty pupils.

The school, which up to the end of last year was most unsatisfactory, increased largely in January, and the numbers kept up till the close of the session, with an average attendance of fifty-five for the six months. The success of the school is greatly due to the systematic and efficient management of Mr. Blanchet, who threw himself heartily into it, and soon brought it into good working order. We have all taken part in teaching—each giving from an hour to an hour and a half daily. The pupils have generally worked faithfully, and we have had the satisfaction of seeing solid improvement, not only in their studies, but also in conduct and character.

On Sunday there have been regularly two Services for the Japanese and one Service for Foreigners, and for some time, till sickness prevented, there was preaching to the Japanese every night, except Saturday, in our chapel. During my absence in China, Mr. Blanchet and Mr. Cooper—who have made very good progress in the language—took charge of the Japanese Services and began to preach.

For a long time unsuccessful efforts were made to get a “preaching place” outside the limits assigned to foreigners in Yedo. A place was

rented, but after the first visit the owner, being warned by the officer of the street to be careful as Christianity had not been tolerated, begged that the next visit might be postponed till he could get permission from the higher officials. This was not gotten, and after trying in vain to secure another place, the private house of a Japanese who attended the first Service was offered and accepted. The place was visited for some time, but it was in a poor situation, and as but few attended it was discontinued. It was however not without good results, for both the owner and his wife have been ever since regular attendants at our Services here, and are both candidates for Baptism.

A very favorable opening offering, Mr. Cooper opened a preaching place in Shinagawa, a small town about ten minutes from Yedo on the railway, and goes down every Wednesday evening. The room rented by Japanese there, was part of a Buddhist temple, but as the number of hearers increased the old priest—either becoming alarmed, or moved by the pressure brought to bear on him by other priests, probably the latter—declined to let the house any longer. The Japanese soon secured another temple, but in a little time the priest said it would not be convenient to have preaching there. His excuse was—not that he was afraid, or that he had any objection to the religion, but that the feast of the dead was near at hand. It seemed useless to rent temples any longer, so a room in a Japanese inn was taken. The change of place, the hot weather, and more especially the temporary absence of Mr. Cooper, who went about and invited the people in the neighborhood, have acted injuriously, and the attendance has diminished. It will undoubtedly increase again, if the officials do not interfere, and it is hoped that good results may soon follow.

My absence threw much extra work on Mr. Blanchet, but since my return has relieved him, he has opened the chapel for preaching four evenings in the week. Usually the attendance is quite good, and several persons seem interested and come regularly.

From present appearances it is thought that Yedo will soon become a most interesting field of labor. There is a growing interest in the subject of religion, and the minds of the reading portion of the community are frequently turned to the subject by articles for and against Christianity in the daily newspapers. The style and tone of some of the articles seem to indicate that the writers have been reading European skeptical works, or have been assisted by foreigners familiar with such authors as Strauss and Renan.

A large portion of the Prayer Book has been translated, but the publication is delayed with the hope that our English brethren and our own Missionaries may agree on a common "use." The Missionaries of the three societies (the S. P. G., the C. M. S., and our own) living in Yedo have agreed on a common form for the Morning and Evening Prayer and Litany and the Holy Communion.



# STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1875.

STATIONS.	CLERGY.						CATECHISTS.			BIBLE READERS.			TEACHERS.						BAPTISMS.						CONFIRMATIONS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
	PRESBYTERS.			DEACONS.			Foreign.	Native.	Total.	Foreign.	Native.	Total.	FOREIGN.			NATIVE.			FOREIGN.			NATIVE.			FOREIGN.			NATIVE.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
	For.	Nat.	Total.	For.	Nat.	Total.							Male.	Fem.	Total.	Male.	Fem.	Total.	Adult	In- fants.	Total.	Adult	In- fants.	Total.	Male.	Fem.	Total.	Male.	Fem.	Total.	Male.	Fem.	Total.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
OSAKA.....	2	2	2	2	2	2	.....	.....	.....	.....	.....	.....	1	1	1	.....	.....	.....	2	18	1	21	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

## STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1875.—CONTINUED.

STATIONS.	COMMUNICANTS.						MARRIAGES.			BURIALS.			SCHOOLS.						SCHOLARS.					
	FOREIGN.			NATIVE.			Foreign.	Native.	Total.	Foreign.	Native.	Total.	Boarding.	DAY.		SUNDAY.	BOARDING.			DAY.		SUNDAY.		
	Male.	Fem.	Total.	Male.	Fem.	Total.								Male.	Fem.		Total.	Male.	Fem.	Total.	Male.		Fem.	Total.
OSAKA.....	.....	.....	16	1	17	.....	1	.....	.....	.....	.....	.....	.....	1	2	.....	1	Average	56	5	61	.....	30	
YEDO.....	.....	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	1	.....	55	.....	55	.....	35	
Total	.....	.....	.....	.....	20	.....	1	.....	.....	.....	.....	.....	.....	3	3	.....	2	.....	.....	.....	116	.....	65	

CONTRIBUTIONS.—Osaka (principally Foreign), \$244.30..... Yedo (principally Foreign), over \$300.

A great want in carrying on our work is a few earnest, devoted, intelligent native assistants, who could get access to private houses, gather the people in different parts of the city and instruct them. We are not allowed to live or rent houses outside of the limits assigned foreigners, but if private individuals allow Services to be held in their houses, no interference up to the present time has been made by the authorities.

But the most pressing want is more men and women to begin the good work here. The way is opening more and more every day—within the past two months there have been here twelve applicants for Baptism, and there are indications that there will be as many more within the next two months—but we have fewer men by *two* to do the work than we had eighteen months ago. Our Church seems to understand very little of the religious state of Japan, and is not doing her part in evangelizing this country. If Christians at home could form any true conception of the spiritual state of this people, they would assuredly put forth greater efforts to help them. There is hardly a doubt that we shall soon see great changes in the religious belief of the Japanese, and we ought to have *ten* more first-rate men, wise master-builders, to lay the foundations of the Church in Japan broad, and strong, and true.

Brethren, we have a great work to do for GOD, for CHRIST and His Church, and we ask for liberal free-will offerings; we ask for more men—good men and true—for more women, devoted, earnest, active women; and above all, we ask your fervent prayers, that GOD's rich blessings may be vouchsafed us, and the presence and power of the HOLY SPIRIT may rest upon our work.

Respectfully submitted,

C. M. WILLIAMS,

*Missionary Bishop of Yedo, having Jurisdiction in Japan.*

YEDO, August 10, 1875.

## AN ABSTRACT OF DR. LIVINGSTONE'S LAST WORK.

*(Continued from October Number.)*

### THE TYPICAL NEGRO, AND THE TRUE HOME OF THE RACE.

PERHAPS the most remarkable thing in the book is, what the Doctor writes about the people who inhabit these vast upland regions. Of this Nsama's people, for instance, he says, "They are particularly handsome. Many of the men have as beautiful heads as one could find in an assembly of Europeans. All have very fine forms, with small hands and feet. None of the West Coast ugliness, from which most of our ideas of the Negroes are derived, is here to be seen. No prognathous jaws nor lark heels offend the sight. My observations deepened the impression that the typical Negro is seen in the ancient Egyptian, and not in the ungainly forms

which grow up in the unhealthy swamps of the West Coast. Indeed, it is probable that this upland region is the true home of the Negro. The women have fine, small, well-formed features."

Of the Manyema he says, "The men are usually handsome, and many of the women are very pretty; hands, feet, limbs and forms perfect in shape, and the color light brown." Of the people of Chipeta he writes, "Many have quite the Grecian, facial angle, delicate features and limbs are common, and the spur heel is as scarce as among Europeans." Of the inhabitants of the extensive country of Lunda he says, "The small, well-rounded features of the people of Nsama's country are common here, and they are such as we see in pictures of Ancient Egyptians."

#### THE LOWLANDS UNHEALTHY AND SPARSELY SETTLED.

But while these high-lying regions are very fertile, and inhabited by a numerous and healthy people, the low-lying regions are unhealthy, sparsely settled, and trackless. Some parts abound in thorny plants which produce that worst of all African scourges, ulcerated feet, and from which Livingstone was a great sufferer. At other times it would be very marshy, and at each step in these sponges or oozes the traveller would sink more or less. Here malarial fevers prevail, and from them Livingstone also suffered greatly. Again the traveller's course would be through vast forests where the sun was not seen for days, and through which a path had to be cut on account of the great number of climbing thorny plants.

Livingstone found that the Arabs, who have been in some parts of the country for centuries, uniformly live on the uplands, and he says, "When will we Missionaries learn to live on the elevated portions of the country?"

#### THE PEOPLE DO NOT INDULGE IN STRONG DRINK.

None of the various African tribes visited by Livingstone are given to the use of ardent spirits, though many of them have a kind of beer called pombé. The Moslems, he said, would certainly not abstain from the trade in spirits were the trade profitable. They often asked for brandy from him in a sly way—as medicine; and when reminded that their religion forbade it, would say, "O, but we can drink it in secret!"

Only one of the many tribes, the Bambarré, is guilty of cannibalism; and whilst Livingstone's party was amongst these people, Joseph, one of the party, was killed and eaten. All the other tribes look upon the custom with disgust and abhorrence.

That strange idea of property in man that permits him to be sold to another is among two families of Africans alone on the east side of the continent, and these have been led to dispose of some of their people by their eager desire to obtain the calicoes and other manufactures brought by the Arabs, the latter declining to dispose of their goods except for ivory or slaves. Very frequently, however, the Arabs and the half-castes in



their employ attack the native villages, and forcibly carry off such of the people as they wish, and wantonly kill many of the others.

THE AFRICANS HAVE HAD HARD MEASURES METED OUT TO THEM.

As Livingstone thought of the terrible cruel wrongs which the Africans have suffered from the European slave-traders on the West Coast, and now from the Arabs on the eastern part of the continent, and remembered prior oppressions and injustice, he was led to say, "The Africans have had hard measures meted out to them in the world's history." But he looked forward with joyful anticipation to the suppression of the slave-trade, and the conversion of the natives to Christianity, and then, he said, "Africa will become a wonderful country."

---

### HINDUISM IS GOING.

THE Rev. J. Vaughan, a C. M. S. Missionary of twenty years experience, contributes to the *Mission Life* a very thoughtful and able article on "The Leading Aspects of Mission Work in India." It presents a broad and comprehensive view of the manifold influences which are operating among the people, and of the under-currents of good which are discernable. He makes and sustains these three propositions: 1. *Hinduism is going.* 2. *Christianity is advancing.* 3. *Christianity has no rival to fear in India.* We give the following from what he says under the first proposition:

*Hinduism is going.* This, indeed, is a point which hardly needs to be established; everybody who knows anything of India is impressed with this fact. Mark you, I do not say Hinduism has nearly gone; I do not say it has reached the vanishing stage, or anything like it. I know full well that it is still an immense power in the land; I know full well that its roots are fast imbedded still in the hearts of many millions of conscientious Hindus. All that I say is, and I say it with positive confidence, Hinduism is already smitten with an incurable tendency to decay and dissolution. Its death is approaching, but God alone knows when it will breathe its last. I further maintain that this process of decay is not more than a century old. This is noteworthy: it pertains to the period of the British rule in India. Nothing to my mind is more wonderful than the tenacity of life which has marked Hinduism during the whole of its past history—a history reaching back, say, three thousand five hundred years. It survived the terrible shock of Buddhism, and after battling for centuries with that portentous rival, utterly drove it from the field. It survived for eight centuries the onslaught of Mohammedan-

ism, and at the end of that period had far more influenced the religion of the Mussulman conquerors than been influenced by theirs. The Mohammedans of India are already half Hindu. The process of decay is contemporary with the British rule. It can hardly be said to be a *consequence* of that rule, opposed, as it was, to all Missionary effort. Still, God is wonderful in operation, and nothing is more clear than that He has employed, is employing, manifold agencies—some direct, others very indirect—for the demolition of the huge system of idolatry which for so long has enslaved the people of India.

The signs and tokens of this marvellous work of disintegration are numerous and manifold; you see them on every hand. Compare the literature of India of to-day with its literature fifty years ago; converse with the people, especially the educated classes, and you will at once perceive that a mighty change has taken place in the tone, the convictions, the feelings, of the thoughtful sons of India. Every Missionary is conscious of this change, and the longer he has labored in the land the more he is impressed with it. Though my reminiscences do not reach back more than twenty years, yet I can trace wonderful change and progress in that period. The time was when in the streets of Calcutta the preacher of the Gospel had to endure obloquy and insult. I myself have been hooted, stoned and beaten when thus engaged in years gone by; no such a thing, by any chance, occurs now. The day was—I well remember it—when it was quite necessary for the preacher in that city to direct his heaviest artillery against the outworks of Hinduism, and to show up its follies and superstitions; now, the chances are that if a Missionary in the streets of Calcutta seriously attack the gods and the popular creed, some one or other in the crowd of hearers will respond: "We don't want to hear any more about that; we know it as well as you can tell us. That sort of thing has passed away; tell us something new."

Yes, this is the most noticeable feature in the case—the *testimony of the people themselves to the dissolution of the old system*. You hear this testimony on every hand. You may overhear orthodox Hindus or rigid Brahmins bewail the decay of faith and reverence, and long for the good old times to return. You may hear thousands of educated men boast of the loosening bonds of caste and idolatry as a certain sign of progress and national advancement. You find elsewhere this conviction *implied* though not expressed. A few years ago a body of leading Hindus in Calcutta set on foot a society called "The Society for the Defense of the Eternal Religion," meaning by that *Hinduism*; but the nervous anxiety to prop up the tottering faith which called that society into being, was only another evidence that the system was felt to be going. It was felt that the stringency of the rules of caste must be relaxed, that the possibility of renegades being restored must be established; in fact, it was felt that Hinduism must be changed to meet the changing times.

## A ZEALOUS GERMAN PASTOR.

THE *Mission Field*, the organ of the Society for the Propagation of the Gospel, in its issue for June, 1875, contains a sketch of John Gossner, a German pastor, who was a remarkable person in his day, and the chief promoter, if not the founder, of a Foreign Missionary Society in Berlin. We will endeavor to present in few words some of the principal points of the sketch.

After receiving a thorough university education, and studying theology under Sailer, a remarkable theologian, Gossner was ordained a priest in the Roman Catholic Church, in 1796. He worked hard and zealously in several parishes in the Tyrol and elsewhere, but as he preached the doctrine of justification by faith, and was on a very friendly footing with Protestant pastors, he fell under the suspicion of his ecclesiastical superiors, and was subjected to a searching inquiry. The result was not satisfactory to his judges, and he was confined for a time in a kind of prison for priests.

He was, however, reinstated in his office, and took a charge in Munich. Here he set about a work he had long contemplated—a translation into German of the New Testament. It was a fresh translation, not a revision of Luther's, though it retained, where it was possible, the fine old German of that version. This translation was adopted by the British Bible Society. He was not left long unmolested in Munich, but was obliged to remove to Dusseldorf, where he undertook the duties, not of parish priest, but of religious teacher in the gymnasium. The machinations of the Jesuits, however, followed him, nor did they rest until they had procured his excommunication.

The first impulse to undertake Foreign Missions was given to Gossner by extracts from English Missionary tracts. He even learnt English when seventy years old, in order to read more about Missionary work. A Missionary Association had been set on foot by the Pastor Jänicke, whose brother was sent by the Halle Missionary Society to Tanjore, where he died under his labors. In 1823 the well-known Church historian Neander had published "a call for contributions to promote Missions among the Heathen." The Association which was formed at that time, found a head and director in Gossner. He preached earnestly on behalf of Missions; set on foot a periodical called "The Bee," and sent out Missionaries to the Cape and also to Australia.

Soon Gossner's attention was turned to India, and in July, 1844, he sent four Missionaries there, who carried on their work among the Kols, an aboriginal race of the province of Chota Nagpore. For five years the Missionaries labored on in this place without a sign of success. In their despondency they wrote to Gossner: "We have laboriously ploughed the earth and sown the seed, but no fruit will appear." His answer was :



"Whether you convert the Kols or not, your duty is just the same. . . . Go on praying and working. We here will pray and work for you."

Such faith and prayers were not without a return and answer. In 1850 four of the principal men of the country announced their desire to hear more of CHRIST. They were instructed, and afterwards baptized. The ice was now broken. In 1857, when the mutiny broke out, there was a Christian congregation in Chota Nagpore of 700 souls. The last consolation on earth which Gossner enjoyed was brought him from this Mission. He received the news that of these 700 baptized Kols, not one, during that bloody, fearful rebellion, had been shaken in his faith or his loyalty. They had suffered loss of goods and possessions, but they had in this time of great trial remained true to their faith. Their behavior during the mutiny has thrown them on the protection of England; and this more especially, as recent events have brought into the fold of the English Church many of the clergy and converts attached to the now flourishing Kol Mission which Gossner set on foot, and which he thought could not be carried on after the Mutiny by any people as well as by the English. He was anxious that after his death measures should be taken for the furtherance of the work so hopefully begun; and it is trusted that England may water abundantly the ground on which Germany has planted the seed.

So greatly has this Mission been blessed, that, at his last visitation of it, the Bishop of Calcutta confirmed no less than one thousand six hundred Kol converts, and ordained six men as presbyters and four as deacons, all except two of the latter being natives of Chota Nagpore.

---

### MISSIONARY BISHOPS' FUND.

By request of the Treasurer of said Fund we publish here the following Report.

THE Treasurer of the "Missionary Bishops' Fund," established by Canon 3, Title III, of the Digest, acknowledges the receipt of the following sums, in response to a Circular recently issued by authority of the General Convention, viz. :

Christ Church, Red Hook, New York.....	\$7 37
"    "    "    "    for Bishop Wingfield.....	5 00
"    "    "    "    for Bishop Williams.....	5 00
St. James' Church, Muncy, Pennsylvania.....	10 03
Church of the Reconciliation, Webster, Massachusetts.....	5 00
St. Matthew's Church, Bedford, New York.....	56 63
St. Thomas' Church, Milford, Ohio.....	4 25
Christ    "    Jefferson, Texas.....	8 50
Grace    "    Lexington, Virginia.....	40 00
Holy Cross    "    St. Louis, Missouri.....	11 20
Trinity    "    Lewiston, Maine.....	3 00
St. James'    "    Muncy, Pennsylvania, (2d donation).....	3 00
St. John's    "    Franklin, Pennsylvania, for Bishop Spalding.....	10 50
St. Stephen's    "    Ridgefield, Connecticut.....	10 00
Trinity    "    Oxford, Philadelphia.....	10 00

HENRY MEIGS, *Treasurer.*

NEW YORK, September 20, 1875.

Address, Post Office Box No. 1195.

## ACKNOWLEDGMENTS.

**N. B.**—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn on **STATION D, NEW YORK**.

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters**.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 10, 1875, to October 1, 1875.

ALBANY.				Hanover—St. Andrew's, for F. M. Fund .....			
Port Henry—Christ Ch.....	10 00	10 00		Hyde Park—Christ Ch.....	13 50		
COLORADO.				Ipswich—Ch. of the Ascension, for F. M. Fund.....	4 00		
Denver—St. John's Ch.....	12 53			New Bedford—Grace, a member, for F. M. Fund.....	5 00		
Trinity Memorial Ch.....	2 00	14 53		Pittsfield—Mrs. and Miss Newton. Fund.....	50 00		
CENTRAL PENNSYLVANIA.				Quincy—Christ Ch., for F. M. Fund.....	10 00		
Philipsburgh—St. Paul's Ch.....	13 34			Salem—St. Peter's Ch., for F. M. Fund.....	5 00		
Scranton—St. Luke's Ch.....	36 10			South Groveland—St. James' Ch., for F. M. Fund.....	3 00	180 31	
Williamsport—Christ Ch.....	6 50	55 94		MICHIGAN.			
CONNECTICUT.				Ann Arbor—St. Andrew's Ch....	25 00		
Branford—Eli F. Rogers.....	10 00			Detroit—Christ Ch., for support of African Youths.....	619 76		
East Haddam—St. Stephen's Ch., a communicant.....	10 00			Port Huron—Through E. W. S. Neff, for Ch. at Bassa, Liberia.....	12 15	656 91	
New Haven—Christ Ch.....	13 00			MONTANA.			
Stamford—St. John's Ch.....	130 00			Bozeman—Bp. Tuttle, for India..	5 00	5 00	
Waterbury—St. John's Ch., Boxes	20 00	183 00		NEW HAMPSHIRE.			
DELAWARE.				Dover—St. Thomas' Ch.....	6 55		
Christiana Hund. — Christ Ch., members of, \$60; five cent collection, \$39.22..	99 22			Portsmouth—A. E .....	1 00	7 55	
Stanton—St. James', Mrs. Justis' S. S. Class.....	46	99 68		NEW JERSEY.			
GEORGIA.				Elizabeth—St. John's, a member of, for Africa and China.	500 00	500 00	
Marietta—St. James' Ch., for Rev. W. J. Boone's work, Wuchang, China.....	7 00	7 00		NEW YORK.			
ILLINOIS.				Amenia—St. Thomas' Ch.....	3 09		
Osco—Grace Ch.....	10 00	10 00		Fishkill—Trinity Ch.....	7 00		
LONG ISLAND.				Glenham—St. John Baptist.....	5 00		
Bay Ridge—Christ Ch.....	150 90			Greenburgh—Zion Ch., Woman's Miss'y Asso'n, for F. M. Fund.....	18 58		
Glen Cove—St. Paul's Ch.....	53 25			Mamaroneck—St. Thomas' Ch., for China.....	26 50		
Islip—St. Mark's Ch.....	10 00			Newburgh — St. George's Ch., \$3.50; for Bp. Holly's, work, \$10.....	13 50		
Little Neck—Zion Ch., \$181.50; S. S., for Joppa, \$25.....	206 50	420 65		New York—Anthon Mem., add'l. Calvary Chapel, Woman's Foreign Miss'y Asso'n, for Joppa.....	50 00		
MARYLAND.				St. John the Evangelist..	75 60		
Baltimore — Christ Ch., Ladies' Miss'y Society, of which for Joppa, \$2.50.....	22 50			St. Philip's Ch., for Africa, through Woman's Aux.	25 00		
St. Luke's Ch.....	5 00			A friend, through Woman's Auxiliary.....	30 60		
Bladenburgh—St. Luke's Ch. S. S.....	2 00			Philpottown—St. Philip's, \$22.50; five cent collection, \$5..	500 00		
Catonsville—St. Timothy's Ch.....	5 00			Piermont—Christ Ch.....	27 50		
Frederick—All Saints' Ch., five cent collection.....	40 00			Rye—Mrs. Wm. Van Rensselaer, for "Arthur Van Rensselaer" Scholarship, Japan, through Woman's Auxiliary.....	34 75		
Washington—Rev. A. Shiras.....	10 00	84 50		Westchester — St. Peter's, Woman's Auxiliary, add'l, for "Keble" Scholar-	40 00		
MASSACHUSETTS.							
Ashfield — St. John's, for F. M. Fund.....	5 00						
Brookline—St. Paul's, for F. M. Fund.....	50 00						
Dedham—Miss P. Hunt.....	6 31						
East Boston—St. John's, for F. M. Fund.....	6 00						
Fall River—Ascension Ch., for F. M. Fund.....	10 00						
Great Barrington—St. James', for F. M. Fund.....	2 50						

ship in Jane Bohlen  
Mem. School, Wuchang,  
China..... 5 00 861 52

## NORTHERN NEW JERSEY.

Madison—Grace Ch..... 48 00  
Orange—St. Mark's Ch..... 130 52 178 52

## OHIO.

Marion—St. Paul's, Ladies' Miss'y  
Society, for F. M. Fund. 10 00  
Medina—St. Paul's, through Wo-  
man's Auxiliary, for F.  
M. Fund..... 8 00  
Norwalk—St. Paul's Ch., for F.  
M. Fund..... 19 55 37 55

## OREGON.

Milwaukie—Rev. John Sellwood. 10 00 10 00

## PENNSYLVANIA.

Concord—St. John's Ch..... 15 00  
Frankford—St. Mark's Ch., La-  
dies' Miss'y Asso'n, for  
"St. Mark's" Scholar-  
ship in Bridgman Mem.  
School, Shanghai, China. 40 00  
Germanstown—Calvary Ch..... 59 74  
Philadelphia—Christ Ch., Mrs.  
Van Pelt, for Africa..... 15 00  
Radnor—Ch. of the Good Shep-  
herd..... 11 90  
Upper Providence—St. Paul's  
Mem. Ch..... 30 06 171 70

## PITTSBURGH.

North East—Holy Cross Mission,  
for Japan..... 4 10 4 10

## RHODE ISLAND.

Providence—Grace Ch., a member. 50 00 50 00

## SOUTH CAROLINA.

Richmond—St. John's..... 4 90  
Zion..... 6 70 11 60

## SOUTHERN OHIO.

College Hill—Grace Ch. S. S.,  
\$10; for Africa, \$10..... 20 00 20 00

## TENNESSEE.

Clarksville—Trinity Ch..... 20 00 20 00

## TEXAS.

San Marcos—St. Mark's Ch..... 2 30 2 30

## VERMONT.

Arlington—St. James' Ch..... 1 00  
Fairfax—Christ Ch..... 6 25 7 25

## VIRGINIA.

Alexandria—Christ Ch..... 21 24  
Albemarle Co.—"The Meadows"  
Scholarships, Wuchang  
and Joppa..... 55 33  
Berryville—Rachael..... 2 00  
Charlottesville—Christ Ch..... 60 00  
Cobham—Mrs. C. H. Page..... 2 00

Culpepper Co.—St. Mark's Par.,  
St. Paul's and Christ  
Churches, Boxes..... 30 00  
Fairfax Co.—Truro Par..... 10 00  
Greenwood—Emmanuel Ch..... 9 50  
Ivy Depot—St. Paul's Ch..... 7 25  
Lexington—Latimer Par., Grace  
Ch..... 10 00  
Petersburgh—St. Stephen's, for  
Africa..... 5 00 212 32

## WESTERN MICHIGAN.

Battle Creek—St. Thomas' Ch..... 5 00  
Big Rapids—St. Andrew's Ch..... 4 00  
Coldwater—St. Mark's Ch..... 8 16  
Courtland—St. Paul's Ch..... 3 27  
Elk Rapids—St. Paul's Ch..... 1 00  
Grand Rapids—St. Mark's Ch..... 42 10  
Kalamazoo—St. Luke's Ch.,  
Boxes..... 5 06  
Ludington—Grace Ch..... 75  
Paw Paw..... 1 00  
Pentwater..... 50  
St. Joseph—Christ Ch..... 2 00 72 84

## WESTERN NEW YORK.

Albion—Christ Ch..... 5 80  
Batavia—St. James' Ch..... 30 50  
Bradford—St. Andrew's Ch..... 1 20  
Branchport—St. Luke's Ch..... 8 37  
Brookport—St. Luke's Ch..... 6 50  
Buffalo—Ch. of the Ascension.... 12 16  
Grace Ch..... 10 50  
Christ Ch..... 30 00  
St. Paul's, for Haiti..... 101 00  
Trinity Ch..... 111 31  
Corning—Christ Ch..... 8 40  
Cuba—Christ Ch..... 5 80  
Canandaigua—St. John's Ch..... 14 77  
Geneva—St. Peter's..... 61 81  
Trinity..... 129 27  
Hammondsport—St. James'..... 6 00  
Niagara Falls—St. Peter's, for  
Africa..... 67 00  
Pittsford—Christ Ch..... 17 00  
Rochester—St. Mark's School.... 7 36  
Christ Ch..... 6 86  
St. Clement's..... 64 37  
St. Paul's..... 19 09 725 07

## MISCELLANEOUS.

England, London—Mark Collett,  
Esq., for Bp. Auer Mem.  
Ch., Africa..... 28 22  
N. Y., New York—Received from  
Invested Funds..... 1415 56  
Interest Keith Fund..... 15 32  
" Bohlen Fund..... 14 40  
" Trinity Ch. Fund..... 6 13  
" Bohlen Book Fund 46 59 1526 22

\$6,146 06  
Amount previously acknowledged.. 83,578 69

Total from Oct. 1, 1874 to Oct. 1, 1875.. \$89,724 75

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from  
Oct. 2 to Oct. 10, 1875.

## CONNECTICUT.

Hartford—House Rent..... 49 17 49 17

## MARYLAND.

Baltimore—Mrs. S. G. Wyman, for  
"S. G. Wyman" and "E.  
R. Byrd" Scholarships  
in Bridgman Memorial  
School, Shanghai, China. 100 00 100 00

## NEW JERSEY.

Haddonfield—Grace Ch..... 7 23 7 23

## NEW YORK.

Monroe—Grace Ch., for F. M.  
Fund..... 25 00  
New York—Mrs. A. O. Adams... 5 00 30 00

## NORTHERN NEW JERSEY.

Hackensack—Box 431..... 1 15  
Paterson—Holy Communion.... 2 00 3 15

## OHIO.

Cleveland—St. Mark's Ch..... 6 00 6 00

## OREGON.

Salem—St. Paul's Ch..... 10 00 10 00

## MISCELLANEOUS.

Mrs. S. M. Hurd, for "Gordon"  
Scholarship in Bridg-  
man Memorial School,  
Wuchang, China..... 25 00 25 00

Total..... \$230 56



## FOREIGN STATIONS.

### WESTERN AFRICA. Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....Cape Palmas.  
 Rev. Samuel W. Seton (Native).....Hoffman Station.  
 Rev. R. H. Gibson (Liberian).....Graway.  
 Rev. Edward Davis.....Cavalla.  
 Rev. M. P. Valentine (Native).....Cape Palmas.  
 Rev. Wm. Allen Fair.....Cape Palmas.  
 Mrs. E. B. Ware.....Cavalla.  
 Miss Margaretta Scott.....  
 Miss Mary E. Savery.....Orphan Asylum, Cape Palmas.  
 Miss Fanny J. Botts.....  
 Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.  
 Mrs. Ann Poomey (.....), Orphan Asylum, Cape Palmas.

Samuel Boyd (Native) Teacher.....Fishtown.  
 Alonzo Potter.....Hoffman Station.  
 John Farr.....Half-Graway.  
 B. B. Wisner.....Berebe.  
 Richard Killen.....Rockbookah.  
 O. E. Shannon.....Kaba.  
 James Boyd.....Gideyatabo.  
 John B. Morris.....Berebe.  
 E. W. Appleton.....Cavalla.

### Sinoe District.

Josiah Neyle (Liberian), Catechist.....Sinoe.

### Bassa District.

Rev. L. L. Montgomery (Liberian).....Bassa.

### Monrovia District.

Rev. G. W. Gibson (Liberian).....Monrovia.  
 Rev. A. F. Russell.....Clay Ashland.  
 Rev. N. T. Doldron.....Feytown.  
 Rev. J. W. Blackledge.....Clay Ashland.  
 Rev. T. H. Eddy, M.D.....Monrovia.  
 John T. Thorpe (Liberian), Teacher.....Crosierville.  
 Edward Hunte (Liberian), Teacher.....Quay's Town.  
 Mrs. Eddy.....Monrovia.

### CHINA.

Rev. Robert Nelson, D.D.....Shanghai.  
 Rev. Elliot H. Thomson.....  
 Rev. Samuel I. J. Schereschewsky, D.D.....  
 Rev. Augustus C. Hoehling.....Hankow.  
 Rev. S. R. J. Hoyt.....Wuchang.

Rev. W. J. Boone.....Wuchang.  
 Rev. Kong Chai Wong.....Shanghai.  
 Rev. Yung Klung Yen, M.A.....Hankow.  
 Rev. Hoong Neok Woo.....Shanghai.  
 Rev. Kia Sung Ting.....  
 Rev. Francis H. Stricker.....Hankow.  
 A. C. Bunn, M.D., Missionary Physician.....Wuchang.  
 Mr. Soong-Lieu Dzung.....Shanghai.  
 Mrs. Nelson.....  
 Mrs. Thomson.....  
 Miss Lydia M. Fay.....  
 Mrs. S. I. J. Schereschewsky.....  
 Mrs. Hoehling.....Hankow.  
 Mrs. Hoyt.....Wuchang.  
 Mrs. Boone.....  
 Mrs. Bunn.....

### JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....Yedo.  
 Rev. A. R. Morris.....Osaka.  
 Rev. J. Hamilton Quinby.....  
 Rev. William B. Cooper.....Yedo.  
 Rev. Clement T. Blanchet.....  
 Henry Laning, M.D., Missionary Physician.....Osaka.  
 Mrs. Quinby.....  
 Miss Ellen G. Eddy.....

### GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....Athens.

### PALESTINE.

Miss Mary B. Baldwin, with three teachers.....Joppa.

### HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D.....Port-au-Prince.  
 Rev. St. Denis Bauduy.....  
 Rev. Julien Alexandre.....Buteau.  
 Rev. Pierre E. Jones.....Jeremie.  
 Rev. Charles E. Benedict.....Cayes.  
 Rev. John Elisee Salomon.....Anse a Veau.  
 Rev. Pierre Louis Benjamin.....Gonaives.  
 Rev. Pierre Talma Delatour.....Cape Haitien.  
 Rev. Louis Duplessis Ledan.....Torbeck.  
 Rev. Alexander Battiste.....Port-au-Prince.

## Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.

REV. H. DYER, D.D.

REV. BENJ. I. HAIGHT, D.D., LL.D.

REV. CHAS. H. HALL, D.D.

REV. RICH'D B. DUANE, D.D.

FRED'K S. WINSTON, Esq.

LEWIS CURTIS, Esq.

STEWART BROWN, Esq.

LEMUEL COFFIN, Esq.

JAMES M. BROWN, Esq.

REV. RICH'D B. DUANE, D.D., *Secretary and General Agent*, 23 Bible House, New York.

REV. S. D. DENISON, D.D., *Honorary Secretary*, 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

### Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

### Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct. Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	11 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	15 cts.
CHINA AND JAPAN.—Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

### THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

---

## FREEDMAN'S DEPARTMENT.

---

NOVEMBER, 1875.

---

*\*\* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

---

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

---

### ST. AUGUSTINE'S NORMAL SCHOOL, RALEIGH, N. C.

REV. JOHN E. C. SMEDES, PRINCIPAL.

We give below a few additional facts in connection with our Normal School at Raleigh, which are to be regarded as supplementary to the Report, but being too late for insertion, therein, are given in our present number.

In answer to your question relative to the names of those of our former pupils who have been or are now engaged in teaching, I can only say that the earlier catalogues of our students are not in my possession. The following list, therefore, while correct as far as it goes, is necessarily imperfect. The names of those pupils who have been teaching, or are still teaching, are:

*Females.*—Hermina Alston; Alice Dowd; Julia Gray; Olivia Grant; Harriet Hughes; Annie Haywood; Matilda Smith; Mary Smith; Laura Smith; Jane Thomas; Sarah White; Lucy Williams; Mary Whitted; Julia Wethington; Cynthia Umsted; Virginia Stator; Nancy Stator; Harriet Crenshaw; Adianna Killian; Anne M. Killian; Elizabeth Thomson; M. E. Pettipher; Mary F. Holmes—23.

*Males.*—Cicero Bustin; Geo. W. Bridgford; Redmond Albretton; John W. Burgess; Daniel Foreman; Louis Johnson; Robert W. Perry; Rev. P. T. Rogers; James Gatlin; Frank Debnam; Robert Gray; Sandy Locke; Theodore Blackman; Isaac Patrick; Isaiah Hayes; Aaron Bridges; Leonard Bell; Jerry Campor; Robert Flagg; Isam Hill; Norfleet Jeffreys; David Outlaw; Tazewall Outlaw; Stephen Powers; Turner R. Speller; Geo. A. C. Cooper; Jason Powell; Warren Boddie; Albert Battle; Cain Barnes; J. Bell; P. C. Williams; G. S. Mabry; W. W. Cheshire; Aaron Brown—35.

In only a few instances can we trace the career of the pupils after they leave us, hence the list is defective. My assistant teachers are, George A. C. Cooper, Annie Haywood, and Jane Thomas, who are all colored. They have been trained in the school, and are communicants of the Church. Mr. Cooper is a candidate for Holy Orders. I omitted to mention in my Report an interesting and important fact, *i. e.*, that our Candidates for Orders, and several other students preparing for Candidature, passed the Summer vacation of three months at the school, pursuing their studies, and reciting daily to the principal—Bishop Lyman having secured the amount necessary to meet their expenses.

## ST. MARY'S PARISH, WASHINGTON, D. C.

REV. ALEX. CRUMMELL.

THE work in St. Mary's Parish, Washington, D. C., has been attended with many evidences of Divine favor, and with decided tokens of success.

(a) The attendance at Divine Service has fully justified the expense incurred last year in enlarging our chapel and increasing the number of our seats. The congregation at the present is more than double the number when I began duty here in '73. (b) During the last few months the members have willingly, at the Rector's solicitation, nearly doubled the amount of the regular collections. (c) Our Lent Services (Wednesdays and Fridays), both morning and evening, showed a marked improvement on those of '74; and for the *first* time during Lent, Holy Communion was largely attended *every* Sunday. (d) *Two* Bible classes, *one* on Thursday afternoon for children and youth, the *other* on Friday evening, have been held; the latter, especially, eliciting uncommon interest, and reluctantly relinquished late in the summer. (e) The children of the Parish have been catechised in church once every month, the parents have been zealous and punctual in bringing their little ones, and the exercise has been well attended by the congregation. (f) On the evening of Ascension Day, before a large and deeply interested congregation, a class of 16 persons, of all ages from 14 to 60, were confirmed by the Rt. Rev. the Assistant Bishop; being double the number of '74. These have all save 3 (prevented by distant residence) become regular communicants. Four (4) were unable to be present, and these, with others, form another and already large class, for our next confirmation.



The PARISH SCHOOL, under the care of Mr. Alex. C. Carter has had, during the most of the year, 80 pupils. The School is always opened with a brief Prayer Book Service. Bible Instruction and catechising are a portion of daily instruction. A few of the scholars have been advanced to higher branches of education, such as History, Algebra, etc.

The SUNDAY SCHOOLS are *three*: St. Mary's chapel, 48 children, 6 Teachers; Mission, 25 children and 4 Teachers; St. Peters, 80 children, 5 Teachers. The *second* of these schools has recently been discontinued.

Baptisms, adults 6, infants 15—total 21; Marriages 4; Burials 7; Holy Communions 26; Confirmed 16; Communicants 90.

Divine Service has been held twice every Sunday in the year; on the Great Festivals; on Ash Wednesday and Good Friday; one Wednesday and Friday in Lent; on every Wednesday evening in the year. Communion Alms \$50; Ordinary Collections \$350; Special Contributions \$30. Total Contributions \$380.

I am happy to say that we are in a fair way toward the erection of a large and substantial church, in the centre of the capitol. We have secured a capacious and eligible site, 71 x 100 ft. We have commenced most encouraging and liberal subscriptions among our own people; and, architectural plans for a church edifice are already prepared for use. We hope to erect a church capable of holding 1,000 or 1,200 people; and we ask the generous assistance of Churchmen, in every quarter of the Union, to aid us in erecting a house of worship—a metropolitan Church not unworthy the Protestant Episcopal Church of the United States.

---

---

## CHURCH OF OUR MERCIFUL SAVIOUR, LOUISVILLE, KY.

REV. J. T. HELM.

THE Colored Missionary work for which the Church is *responsible*, has more to be said for it than I feel competent to express in so short a compass as an ordinary letter would admit of. But to make the matter as short and as much to the point as possible, I must say that the *Church*, if she wishes to be free from the blood of those poor ignorant creatures who are left at the mercy of their own superstitious notions about religion, or are in the hands of schismatics, being rapidly inducted into error, must arise and shake herself, that her might and power may be brought to bear upon that very important branch of Her holy work. The colored people are ready to enter the Church and embrace the truth, but they find few to take them by the hand and welcome them into the blessed fold.

The expenses of our Mission here have not been very great; I suppose \$1,200 per annum would about cover it all, day-school included. Yet as the work increases the expense to the Church will decrease, as they (the colored people), will be taught to give, which they will do liberally for their own support, and take pride in doing so. Communicants, twenty-nine.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for September, 1875.

VERMONT.			Offerings of St. Mary's.....		380 00
<i>Fairfax</i> —Christ Ch.....	4 25		On account of salary.....	800 00	4244 83
<i>Arlington</i> —St. James'.....	1 00	5 25			
MASSACHUSETTS.			EASTON.		
<i>Springfield</i> —Christ Ch.....	31 17		<i>Easton</i> —All Hallow's, a member		
<i>Stockbridge</i> —St. Paul's Ch.....	61 66	92 83	of Woman's Missionary		
			Society.....	2 00	2 00
NEW YORK.			VIRGINIA.		
<i>New York</i> —A friend, for Ch. in			<i>Cazanovia</i> —Rev. W. Hoxton.....	5 00	
New Orleans.....	50 00		<i>Charlestown</i> —S. V. Yates.....	2 00	7 00
St. Anne's, C. S. E.....	2 00				
A friend.....	5 00		NORTH CAROLINA.		
Ch. of the Atonement.....	167 10		<i>Wilmington</i> —For St. Mark's Ch..	2 70	2 70
<i>Glenham</i> —St. John the Baptist.....	2 00				
<i>Fishkill</i> —Trinity Ch.....	5 50		OHIO.		
<i>Peekskill</i> —St. Peter's Ch.....	10 00	241 60	<i>Gambier</i> —Rev. E. C. Benson.....	5 00	5 00
LONG ISLAND.			MICHIGAN.		
<i>Manhasset</i> —Christ Ch.....	12 50	12 50	<i>Cambridge</i> —St. Michael and All		
			Angels'.....	2 00	2 00
ALBANY.			KENTUCKY.		
<i>Troy</i> —St. Paul's Ch.....	50 00		<i>Louisville</i> —Offerings of Ch. of Mer-		
<i>Ballston Spa</i> —Mission Box, J. W.			ciful Saviour.....	66 70	
H.....	10 00	60 00	Contributed to work in Louisville.....	1200 00	
CENTRAL NEW YORK.			<i>Frankfort</i> —Contributed by schol-		
<i>Utica</i> —Grace Ch.....	17 60		ars of Hoffman School..	43 00	1309 70
<i>Binghamton</i> —D., Coupens, $\frac{1}{2}$ for					
Rev. G. B. Cooke, $\frac{1}{2}$ for			WESTERN MICHIGAN.		
Rev. Dr. Porter.....	3 00	20 60	<i>Luddington</i> —Grace Ch.....	75	
WESTERN NEW YORK.			<i>Pentwater</i> —.....	50	
<i>Rochester</i> —St. Mark's School.....	4 25		<i>Kalamazoo</i> —Episcopal Mission of		
<i>Lockport</i> —Grace Ch.....	28 72	32 97	Michigan Female Semi-		
			nary.....	15 00	
NEW JERSEY.			<i>Hastings</i> —Emmanuel.....	4 76	
<i>Bridgeton</i> —St. Andrew's.....	5 75	5 75	<i>Paw Paw</i> —St. Mark's Ch.....	1 00	
			<i>Battle Creek</i> —St. Thomas' Ch.....	5 00	
PENNSYLVANIA.			<i>Courtland</i> —St. Paul's Ch.....	1 63	
<i>Philadelphia</i> —W. Ball, Jr.....	50		<i>Whitehall</i> —Ch. of the Redeemer.	1 75	
St. Matthew's Ch.....	13 50		<i>Coldwater</i> —.....	6 94	37 33
Rev. J. Saul, D. D., for St.					
Augustine's School, Ne-			MINNESOTA.		
braska City.....	100 00		<i>White Earth</i> —A friend, for Colored		
<i>Oxford</i> —Trinity Ch.....	100 00		Ch. in Petersburg.....	1 95	1 95
<i>Germantown</i> —Calvary Ch.....	39 04				
<i>Radnor</i> —St. David's.....	33 20	286 24	MISCELLANEOUS.		
PITTSBURGH.			Mites for Missions.....	10 00	10 00
<i>Pittsburgh</i> —Contributed by Con-					
vocation.....	1200 00	1200 00	GEORGIA.		
CENTRAL PENNSYLVANIA.			<i>Savannah</i> —Geo. W. Jones, Esq.,		
<i>Williamsport</i> —Christ Ch.....	6 00		for debt of St. Augus-		
<i>Wellsboro</i> —St. Paul's.....	7 51		tine's.....	450 00	
<i>Tamaqua</i> —Calvary.....	10 00	23 51	St. Stephen's, contribu-		
			tions.....	3000 00	3450 00
MARYLAND.			MISCELLANEOUS.		
<i>Howard Co.</i> —Trinity Parish.....	19 88		<i>New York</i> .....	2000 00	2000 00
<i>Catonsville</i> —St. Timothy's.....	5 00				
<i>Baltimore</i> —St. Paul's.....	1865 00				
Grace Ch.....	75 00				
<i>Washington</i> —Contributed to Ch.					
lot.....	1100 00				

SUPPLIES.—2 packages of books from Mrs. C. Brantigan, New York Bible and Prayer Book Society, 250 Prayer Books. 1 package for Miss Swetland. 1 large package of books from Rev. Dr. Dyer, for Rev. A. Crummell, of Washington, D. C.

CORRECTION.—The \$25 acknowledged in the October No., as from Woman's Association, New York, should have been credited to Woman's Missionary Association of St. Peter's Church, Auburn, Central New York.

# SPIRIT OF MISSIONS.

---

## WOMAN'S WORK.

---

*Communications relating to this Department should be addressed,*

MISS MARY A. EMERY, *Secretary Woman's Auxiliary,*  
21 Bible House, New York City.

---

### WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

#### WORK FOR DOMESTIC MISSIONARIES.

THE work of preparing boxes of clothing for the families of our Domestic Missionaries has been for a long time a favorite employment of the Ladies' Societies connected with our different Parishes, especially in the Eastern Dioceses. Some of these organizations have carried on the work for more than thirty years, others have added it later to their list of charitable duties ; but all have found in it an ever increasing pleasure, and few who have once engaged in it would be willing that it should lose its place in their annual round of Christian service.

Until the autumn of 1868, these Societies worked in almost entire independence of each other, and with but little system beyond the plan of obtaining the name of a Missionary from their Rector or from one of the Bishops, and then filling and forwarding their box. In November of that year, in the hope of giving greater unity and vigor to the work, an organization was formed by the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee, which was known for six years as THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION. At the end of the first three years the Association became connected with the new department of the Board of Missions, THE WOMAN'S AUXILIARY, then just established ; and the efficacy of its work proving to be much increased by the connection, it was decided in the autumn of 1874, to drop the old name, and carry on the work simply through Parish Branches of THE WOMAN'S AUXILIARY, continuing the former Board of Managers under the name of THE COMMITTEE ON WORK FOR DOMESTIC MISSIONARIES.

This Committee is made up of Delegates from each Parish Branch engaging in the work, and meets in the Vestry Room of Grace Church in the City of New York, at 2½ o'clock P.M., on the first Wednesday of each month from November to May inclusive. The Rev. Dr. Twing is Treasurer of the various sums handed in for central expenses, such as printing, stationery, postage, etc., the Secretary of the Woman's Auxiliary is Corresponding Secretary, and there are also three other officers, President, Vice-



President and Recording Secretary, who are elected at the annual meeting in November, besides a Special Committee whose duty it is to examine, repack and forward such articles of clothing as are sent to the headquarters of the Society, 21 Bible House, New York, for use at the discretion of the Secretary and her associates.

The work as now systematized is carried on in the following manner. The first of September the Secretary sends a circular to each Missionary on the Domestic list, informing him of the desire of the Society to provide for at least a part of his necessities, and asking him to fill a blank which accompanies the circular with the names and ages of the different members of his family, and to write a letter giving the proper measurements and any information that may be of use to the Parish Branch undertaking the order. The blanks thus filled, with the various letters and measurements, are carefully put on file as they are returned to the Secretary, and a memorandum of each one is made in a book kept for that purpose. Having thus obtained an estimate of the probable amount of work to be done during the winter in this direction, the same circular is sent to such *Diocesan* Missionaries as are especially recommended by their Bishops, and their replies are likewise placed on file and recorded.

It will thus be seen that the Secretary has on hand at the beginning of the season the greatest possible amount of information regarding the needs of the Mission field in this particular line, so assorted and arranged, that if each Parish Branch would only apply for work *early*, it could hardly fail to be satisfied with the portion allotted to it. It often happens, however, that a Branch, because it cannot begin work until after Christmas or perhaps until Lent, neglects to write at all until the very week before the necessary directions are needed, and then is disappointed because the special quarter of the Mission field in which its members are interested, is already provided for. We would therefore ask the Secretaries of the different Branches to let us know as soon as possible how many orders can probably be filled during the season, whether there is any preference with regard to locality, or the size of the families to be supplied; and mentioning at the same time when the Missionary work of the Society will begin. This last request is necessary to prevent us from sending an order for a summer outfit to a Society beginning work in the early autumn, and sending some pressing appeal for warm winter clothing to a Society that cannot attend to the fitting up of a box before Lent.

Societies unable to fill a complete order or to expend much money upon a box, can aid the work very materially by making up underclothing, calico dresses, aprons, etc., and sending such articles, with second-hand clothing in good repair, to 21 Bible House, to be appropriated to their best possible use by the Special Committee.

Parish branches are expected to pay all expenses of transportation,

whether by freight or express. As express charges are very high, we usually recommend the sending of boxes by one of the *fast freight* lines. Freight charges cannot be prepaid, but they range from one dollar to two dollars and a half per one hundred pounds, according to the distance to be sent. A postal order for the probable charge can be inclosed in the letter to the Missionary notifying him that the box has gone and accompanying the freight bill, and the Secretary of the Branch should be particular to mention that, should the amount be insufficient, the balance will be forwarded if the Missionary will inform the Society what additional sum he had to pay.

---

## TWO LETTERS FROM A DOMESTIC MISSIONARY.

THE following letters seem almost too personal for print, but after having read and lent them to many persons whose Missionary zeal they have helped to quicken by their sweet faith and overflowing gratitude, we have been persuaded to give them a wider circulation that other friends of the Missionary work may enjoy them also. The first was addressed to the Secretary of the Woman's Auxiliary in response to the circular letter sent out each Autumn to our Domestic Missionaries ; and the second was written to the Secretary of the Branch Society that furnished the Missionary Box.

### LETTER No. 1.

———, ———, *September 25, 1874.*

MISS MARY A. EMERY :

DEAR DAUGHTER IN THE LORD : Your very interesting printed letter of September 1st was received a few days ago. In reply I would inform you that our wants are not very numerous, nor likely to continue long. I am almost seventy-six years old, and my dear wife, Lucy, is seventy-four. We live quite alone, in an humble, unpretentious style, befitting our slender income, which is scantily sufficient to pay for our house rent and fuel and other daily expenses, leaving little or nothing to supply the wear of our clothing and bedding and furniture. These have consequently got run down pretty low. My best coat is now four years old, and begins to look shabby, in spite of my old wife's extreme care for its preservation. My best boots are of the same age, and begin to show signs of decay. And the beautiful cassock vest, which was sent me by your society a year ago last Christmas, is no longer new and bright, and I cannot get another one made like it here. Of pantaloons and overcoats I have enough for present use. Also of shirts and flannel waistcoats and drawers, I have sufficient for the coming winter remaining from the bountiful supply con-

tained in the Missionary barrel from ———, so opportunely dropped in upon us on Christmas Day, A. D., 1872.

My wants, then, in the way of wearing apparel, may be summed up as follows : 1. One clergyman's frock coat, of black broad cloth, single-breasted, with a deep breast pocket in each side, and with a standing collar somewhat higher than ordinary. 2. One cassock vest (as I call it), of black cassimere, not open in front, but lapping across the breast close under the cravat, and buttoning up on the right side under the arm and on the shoulder, and with the collar a little higher than that of the former one (that came from ———), which was perfect in every other respect. 3. One pair of old-fashioned long-legged boots, with low, wide heels and very thick soles.

There, that is all—and perhaps the last draft on your benevolence that I shall ever need to make. By the time they are worn out I shall be so too, in all probability. And then, if life continues, I shall need nothing else but the sumptuous dressing-gown which was sent me in the same barrel (and has been carefully preserved), and a pair of soft, warm, sad-colored slippers, to sit with in an easy chair, while “I wait till my change come.” You see I am mapping out for myself a very calm and tranquil exit from this world. But how little I know what it may please God to send upon me at that time. His will be done, whatever it be.

Do not distress yourselves with the apprehension that our straightened condition, which I have mentioned, will cause us any suffering if not relieved by you. I have told you my wants, simply because it seems to me to be a pleasure to you and your associates to supply them ; and not as having the least fear that I shall lack any good thing, coming from some source or other, if not from your beneficence, which may be more urgently called for in other directions. I have no misgiving as to the continuance of His merciful goodness, Who hath led me all my life long unto this day, and hath supplied me, in a wonderful manner, with everything I *ought to have*, from the day when I took upon me His easy yoke and light burden and devoted myself to His peculiar service. Innumerable are the difficulties and distresses from which he hath extricated me, by ways and means wholly unforeseen by me, and marvellously well timed and apt to their purpose. And I trust you will not think it derogatory to your merit, that I reckon among those ways and means the ardent desire to do good which God hath kindled in the kind hearts of the members of “The Woman's Auxiliary to the Board of Missions.”

Mrs. ——— will (according to your request) enumerate her personal needs, and those of our housekeeping material. But let me suggest (in the very probable contingency of your being unable to fill the whole requisition we make upon your bounty) that you give the preference to the articles designed for her own bodily comfort. That will afford me the most gratification, though I get nothing for myself or for the house.



I send herewith tailor's and shoemaker's measures for myself. The measures for my wife will be sent in her letter.

Accept, I pray you, for yourself and the Society you represent, the grateful acknowledgments of,

Your humble friend and servant,

---

LETTER No. 2.

\_\_\_\_\_, \_\_\_\_\_, Dec. 15, 1874.

MISS \_\_\_\_\_.

DEAR DAUGHTER: Your kind letter with the P. O. money order for *twelve dollars*, reached me last Friday, and the box of beneficent gifts arrived the next day (Saturday) "safe and sound," but evidently having "been opened on the way." Full trust in the honesty of a common carrier is a very comfortable feeling, and I would by no means wish to shake your confidence in the American Express Company. But somebody has been tampering with that box since you packed into it the articles enumerated in your schedule, which, I suppose, was a true account of its contents at that time, for on opening it, we found it to contain (*besides* all the things named in your list, in full tale) several other useful and valuable articles, not mentioned in your list, viz., 1 piece of most *beautiful bleached muslin*—about 45 yards; 1 piece of fine linen, marked "3¼ for \$3.25"; 1 night dress (*besides* the two in your list), and about a dozen numbers of the Penny Magazine. As express agents are not in the habit of opening packages in order to *add to their contents*, we shall have to exonerate them from this charge, and lay it to some kind soul whose overflowing benevolence prompted him, or her, to take this liberty with your box, without felonious intentions. May God's blessing follow the deed, whoever did it.

The box was brought to the house where we live, on Saturday, about the middle of the afternoon, and carried up immediately into my study in the second story, where we could be sure of having no interruption in the indulgence of joy with which "a stranger doth not intermeddle." And there my dear old wife and I spent the rest of the afternoon, all by ourselves, in opening and bringing to light these precious evidences of the careful concern for our comfort, felt and manifested in this costly and substantial manner, by those whom we never saw face to face, and never expect to see, in this world, but who, as our fellow-members of the same Body, have thus shown their lively sense of our privations, and *poured out* their treasures to relieve them. We have reached the age at which "second childhood" is commonly supposed to overtake the sons of men. I am nearly seventy-six, and my dear Lucy, the wife of my youth, is over seventy-four. It would have been amusing to you, I am sure, or to any of our benefactors, to have looked in upon us, unobserved, last Saturday afternoon, and to have seen the rapturous delight of these two *septuagenarian children*, as they drew out of your box one after another of the fashionable and substantial garments, prepared for them by your generosity, trying them on forthwith, to see how exactly they fitted, and how comfortable and becoming they were. Mrs. \_\_\_\_\_'s cloak and dress in particular were as perfectly suited to her form and statue as if she had served as a model to the maker. And the *Tea!* How came you,

dear girl, to think of that *indispensable refreshment* for old folks? and that, too, of a sort not obtainable in a country town like this. We will be freshly reminded of your thoughtfulness for us, every day, when we partake of the "cup that cheers and not inebriates." All earthly joys, however, must come to an end, as the first flush of ours did—when night came down upon us, and compelled us to descend from our stilts, and attend to the every day affairs of life. After taking a cup of that same "English Breakfast Tea," dear Lucy was fain to propose a walk—ostensibly to call upon a new parishioner, but really, as I thought, to try the virtues of her new cloak, as a defense against the piercing winds from —, —, which lies in full view from our dwelling. The garment stood the test perfectly—and was quite impenetrable to the wind. And now, my dear child, your aged Missionaries will be able to make a respectable appearance among their flock, which, before this shower of manna, they could not have done, at least, not from the proceeds of "the milk of the flock." I do not pretend that we have been in want of the bare necessities of life—but of its embellishments suitable to our station, we certainly have been, before this timely supply came. It has come from persons, I hope and believe, who have never felt the same want, and never will, I trust and pray, while they discharge their stewardship of God's bounties in so faithful and delicate a manner as they have done towards me and mine. To one and all of them, dear Miss —, I beg you to make my grateful acknowledgments, and those of my old wife, for their abundant kindness to us, and to accept the only return we can make them for it, that is, our constant remembrance of them before God, when we pray Him to "reward all who have done us good."

I am serving here in a new place (*new*, that is, for Church work), where I was sent as a Missionary less than three years ago, and where we now have about sixty communicants, nearly all of them in narrow circumstances, and where nothing but a very humble church edifice is lacking, to make — Church, —, a permanent "city of refuge" for weary souls. We were in a fair way to obtain our desire for a place of worship of our own, when the "financial panic" came on last Fall, and put an end to all thought of effecting that object, until a time of less embarrassment in money matters shall come, when, I hope, the effort will be renewed, and, if the LORD please, be successful. In the meantime we have to be content with the uncomely and inconvenient place for our Services in which we first commenced them. This was a large, cold, shattered upper room, in what was then a "Union School-house," but which has since been put to another use, and is now dignified with the name of the "City Hall." Here all the town meetings, elections, and caucuses are held, and all other municipal assemblages, and occasional exhibitions of the "spirit-rappers," and other strolling mountebanks, and our room, being the most spacious one in the building, is usually occupied for such purposes, when not in actual use by us for public worship on Sunday, and sometimes on that day in the intervals of our Service. You may imagine the disgusting defilements which meet our eyes and noses when we go into church the next morning after one of these evening exhibitions. I look upon it as one of the greatest triumphs of our system of worship, that it can overcome these disgusts and annoyances, and enable the participants in it to still feel that they "worship the LORD in the beauty of holiness." My best hope now for a release from these hindrances, is in the anticipated action of the "Church Building Society," whose purpose, as I understand



it, will be to aid parishes of small means, in building plain, uncostly Houses of Prayer, where congregations may have a place to grow, until they become able to build for themselves more magnificent edifices. It may seem weak, I know, for a man at my years, to anticipate relief from this source, during my lifetime. But in this, as in more important matters, we may adopt the words of the Psalmist—"The children of Thy servants *shall continue*, and their seed shall stand fast in Thy sight."

Notwithstanding the depressing effect of this want of a church building, we have succeeded, thus far, in keeping together the small congregation of devout worshippers who at first "received me as an angel of God," at the beginning of my Missionary services here, and have called in some others "like-minded." And the zeal and constancy of this "little flock" more than compensates for the feebleness of their ability in a pecuniary view. And, though my support from them is dwindled down to only a little more than my house rent costs me, I am resolved to *stick by them* until I am absolutely disabled for the discharge of my functions by age or starvation, provided always that *they stick by me* for the same time.

Under these circumstances, I hardly need tell you how cheering and encouraging are the attentions and benefactions of the "Ladies' Missionary Society of ———," and other similar organizations, which have, several times before, extended a helping hand to me. These institutions show that there is a revival amongst rich people in this country, of the almost forgotten sense of responsibility to God, in the possessors of this world's goods, for using them to His honor and glory, and for the benefit of His creatures, and not exclusively for their own selfish gratifications. The amount of good done by these gifts is not to be measured by dollars and cents merely. The sum of moral good effected by them, in their recipients, and in others through them, is far beyond their nominal amount. Your help comes to a poor, struggling Missionary, almost ready to give up in despair; and your words of cheer, accompanying it, assure him that he is not alone in his battle against sin, the world, and the devil, but that there is a power behind him, both of moral influence and of pecuniary means, sufficient to sustain him in the conflict. This assurance gives him fresh vigor in edifying the souls committed to his care, who otherwise might have been left to wander "as sheep without a shepherd," until they became a prey to the "wolves in sheep's clothing" which everywhere abound.

But I must hold my hand. I fear I shall tire out your patience in reading what I have already written. I intended, when I began this letter, to revise and condense it, before sending it to you. But other duties press upon me too much for this. I have not time to tell you my thoughts in fewer words. I hope you will not suffer yourselves to be "weary in well-doing," but that you will persevere in your labor of love and make many another Missionary's heart to "dance for joy," as you have mine and my wife's.

I would like, very much, to be confirmed in my supposition that this bounty comes, wholly or chiefly, from persons who are not subjecting themselves to privations, for the purpose of relieving mine. If that be the case, it would make their gifts set very *uneasily* upon me.

I remain, dear daughter in the LORD,

Your much obliged and very humble servant,

---



# The Woman's Auxiliary to the Board of Missions.

MISS MARY A. EMERY, *Secretary.*

MISS SARAH I. KEARNY, *Assistant Secretary.*

21 BIBLE HOUSE, NEW YORK CITY.

THE Woman's Auxiliary to the Board of Missions, is composed of the members of the different Woman's Missionary Associations in the various parishes throughout the land, and also of such women as are individually aiding the Missionary work of the Church in parishes where no Missionary Societies have yet been organized. In several Dioceses—under the direction or with the approval of the Bishop—ladies from different parishes, appointed by their Rectors, meet monthly during the working season of the year, to compare methods, to report progress, and to arrange in Committee for the more successful prosecution of work in aid of the various Missions of the Church. The following are the most important of such Diocesan Organizations.

## Diocese of New York.

### COMMITTEE ON WORK FOR DOMESTIC MISSIONARIES.

Mrs. JOHN WARREN, *President.*  
Miss MARY E. HAMILTON, *Vice-President.*  
Miss ALICE SANDFORD, *Recording Secretary.*  
Miss MARY A. EMERY, *Corresponding Secretary.*  
Rev. A. T. TWING, D.D., *Treasurer.*  
With *Delegates* from each Parish Branch engaging in Domestic work.

STATED MEETINGS.—First Wednesday in each month, from November to May inclusive, at 2½ o'clock P. M., in the Vestry Room of Grace Church, Broadway, near 10th Street.

### COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Miss CORNELIA JAY, *President.*  
Mrs. JAMES A. SCRYMSEY, *1st Vice-President.*  
Miss F. A. HITCHCOCK, *Recording Secretary.*  
Miss MARY A. EMERY, *Corresponding Secretary.*  
Rev. RICHARD B. DUANE, D.D., *Treasurer.*  
With *Delegates* from each Parish Branch engaging in Foreign work.

STATED MEETINGS.—First Friday in each month, from November to May inclusive, at 2½ o'clock P. M., in the Free Reading Room of Calvary Chapel, 23d Street, near Third Avenue.

## NIOBRARA LEAGUE.

(COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. JOHN JACOB ASTOR, *President.*  
Miss HELEN BEACH, *Recording Secretary.*

Miss FANNY MORRIS, *Vice-President.*  
Miss MARY A. EMERY, *Corresponding Secretary.*

Rev. R. C. ROGERS, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

STATED MEETINGS.—First Thursday in each month, from November to May inclusive, at 11 o'clock A. M., in the Sunday-School Room of the Church of the Transfiguration, 29th Street, near Fifth Ave.

## Diocese of Long Island.

### WOMAN'S MISSIONARY ASSOCIATION OF THE DIOCESE OF LONG ISLAND.

Mrs. JOHN A. PADDOCK, *President.*  
Miss PHEBE HAGNER, *Secretary.*

Mrs. A. N. LITTLEJOHN, *Vice-President.*  
Miss E. F. DE SELDING, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Missionary work.

STATED MEETINGS.—Second Thursday in each month, from September to June inclusive, at 1 o'clock P. M., in the Chapel of St. Peter's Church, Brooklyn, State Street, near Bond.

## Diocese of Pennsylvania.

### COMMITTEE ON WORK FOR DOMESTIC MISSIONARIES.

Mrs. JOHN FALLON, *President.*  
Miss M. G. CONNELL, *Recording Secretary and Treasurer.*  
Miss ANNA BLANCHARD, *Corresponding Secretary.*

With *Delegates* from each Parish Branch engaging in Domestic work.

STATED MEETINGS.—Last Tuesday in each month, from October to May inclusive, at 12 o'clock M., in the Sunday-School Room of St. Mark's Church, Locust Street above 16th Street.

### COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Mrs. WILLIAM BACON STEVENS, *President.*  
Miss E. CLEMENT, *Recording Secretary.*  
Miss MARGARET A. LENNIG, *Corresponding Sec'y.*  
Miss LIZZIE WHEELER, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Foreign work.

STATED MEETINGS.—First Monday in each month, from October to May inclusive, at 11½ o'clock A.M., at 1633 Spruce Street.

## INDIANS' HOPE

(COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. WILLIAM WELSH, *President.*  
Miss SARAH NEWLIN, *Recording Secretary.*

Miss MARY COLES, *Vice-President.*  
Mrs. T. H. RUMNEY, *Corresponding Secretary.*

Miss MARY LEWIS, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

STATED MEETINGS.—Last Monday in each month, from September to June inclusive, at 11 o'clock A.M., in the Sunday-School Room of the Church of the Holy Trinity, 21st Street and Walnut.

## Diocese of Massachusetts.

### DAKOTA LEAGUE.

#### COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. MARY D. BURNHAM, *President.*  
Miss HARRIET E. CARYL, *Vice-President.*  
Mrs. ALBERT H. HOYT, *Corresponding Secretary.*  
Miss GRACE H. HAMLEN, *Recording Secretary.*  
Miss ELLEN C. CLARK, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

STATED MEETINGS OF THE DAKOTA LEAGUE.—Second Wednesday in each month, from October to June inclusive (excepting that each quarter the Meeting is held on Wednesday in Ember week), at 3 o'clock P.M. Place of Meeting designated each time by special notice.

### COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Composed of *Delegates* appointed by their Rectors from thirty-two parishes of the Diocese.

Mrs. ALBERT H. HOYT, *President.*

MEETINGS called at irregular intervals by the President, after consultation with the Bishop of the Diocese.

LADIES INTERESTED IN MISSIONARY WORK ARE CORDIALLY INVITED TO ATTEND THESE MEETINGS.

## ADVENT APPEAL, 1875.

---

All members of the Church, we trust enter, upon the new Christian year with the lessons and warnings of Advent fresh in their minds and hearts. The first coming of CHRIST to save; the commissioning of His Ministry to preach the glad tidings of redemption to all people, even unto the end of the world; the looking for His second coming as they who must give account; and the earnest call to faithfulness on the part of Ministers and people—these are the lessons and warnings which should fill all our minds and hearts at this holy season.

Our Domestic work is one which (within its limits) is in literal fulfilment of the call that Advent makes with such solemn significance to every member of the Church. It is the accomplishing of her appointed task. It is the carrying on of her LORD's work. It is the justification of her existence in the world. It is the condition of her continued union with CHRIST. It is obedience to the motion of the SPIRIT Who dwells in her. If the Church should fail to do this work, her life, her identity, her significance would be gone. She only lives, as the mystical Body of CHRIST, to take up and carry on His work in the world of preaching the Gospel to the poor, and publishing the glad tidings of salvation. Doing this, she lives and is mighty. Leaving it undone, she "has a name to live but is dead." This is truth, unchallenged and indisputable.

Our Missions have been carried on during the past year under the discouragements of great financial distress, but with a measure of success which calls for devout gratitude. Ten Bishops and more than two hundred other Missionaries have been engaged in the field. New Mission stations have been established; some old stations have become self-supporting; schools have been enlarged; and four new Missionary Jurisdictions have been added to the six which existed before. In a word, the work has gone on without being seriously embarrassed by the financial difficulties which have depressed the business interests of the country; and the Committee enter upon a new year with renewed confidence that their work will be sustained.

Every baptised member of the Church should feel and should meet his responsibility in the cause of Domestic Missions. It is not in any sense extraneous to the spiritual life and growth of either Parishes or Individuals. The Church is not a mere abstract conception or lifeless organism. It is a living Body made up of living members, who derive their life from



CHRIST Who is the Head. The Parish cannot separate itself from the Church's responsibility; neither can the Individual. It rests equally upon all men according to the measure of their gifts. How will our Parishes meet this responsibility in the year that is before us? How will our people meet it? These are fitting questions for this Advent season.

To properly maintain existing Missions, to enlarge our field, and send a Missionary to every district where his labors could bring in a harvest to God's glory, it only needs, that every Parish should take its share, in the work, with an enlarged zeal, and a deeper sense of responsibility. Let the Clergy speak plain, loving and earnest words to their people, at least once a year, on this important duty, and afford them an opportunity of discharging it with zeal and love; and the cause of Domestic Missions will receive a new and healthy impetus. Each year as it rolls by will swell the number of faithful laborers; and the spiritual life of all, of those who give and those who receive, will strengthen and develop in the exercise of the Divine Charity.

By order of the Domestic Committee of the Board of Missions,

A. T. TWING,

*Secretary and General Agent.*

NEW YORK, 22 BIBLE HOUSE,

*November, 1875.*

---

*Rectors and other Clergymen in charge of Parishes and Mission Stations are respectfully requested to read this Appeal to their Congregations.*

*Copies for distribution, in any number desired, will, on order, be forwarded from this office.*